


September 27, 1939

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# The Living Church

*The Presiding Bishop's*

## *Prayer for Peace*

*ALMIGHTY God, who art the Father of all men upon the earth, most heartily we pray that Thou wilt deliver Thy children from the cruelties of war, and lead all the nations into the way of peace. Teach us to put away all bitterness and misunderstanding, both in Church and State; that we, with all the brethren of the Son of Man, may draw together as one comity of peoples, and dwell evermore in the fellowship of that Prince of Peace, Who liveth and reigneth with Thee in the unity of the Holy Spirit, now and ever.*

*Amen*



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## CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published. Letters must ordinarily not exceed five hundred words in length.

### Two Corrections

TO THE EDITOR: The Rev. Granville Williams, SSJE, has informed me that when in a recent letter to THE LIVING CHURCH [August 30th] I spoke of him as an Anglo-Catholic who approved of the proposed concordat with the Presbyterians I was under a misapprehension in regard to his position. I regret deeply my mistake. What I wrote was based upon what I had assumed were accurate reports. Before using Fr. Williams' name it would have been proper for me to have asked him definitely in

### Note

We have received a number of letters from Canadian Churchmen taking issue with our editorial support of American neutrality. In the spirit of that neutrality, we must decline to publish such letters from citizens of belligerent nations, or persons residing permanently in such countries. —THE EDITOR.

regard to his position upon this whole matter. I apologize most sincerely for my mistake.

And since we are speaking of personalities, may I add that the editorial in your issue of September 13th is not, I think, quite just in its remarks about my reference to Dr. Gavin. In my letter to the *Churchman* I spoke expressly of the sentence to be used in the laying on of hands as that proposed in what "the revised concordat calls the extension of ordination." Obviously Dr. Gavin knew nothing about the revised concordat nor would any reasonable reading of my words imply it.

Furthermore, I not only stated what the editorial quotes, "it is ordinarily improper as well as unfair to use the supposed position of one who has gone in order to support one's views in a current controversy," but I added what the editorial does not quote, "So far as I know Dr. Gavin kept (a misprint! I wrote *left*) no written statement regarding the concordat. I do not pretend to say where he would stand today. I am simply stating a fact amply attested by those who were present at the meeting. He was in favor of the concordat. He did take a major part in phrasing the sentence referred to."

Now how anyone can take those sentences and get out of them the notion that I am unfairly using Dr. Gavin's name I am unable to see. He may have repented of his action before he died. He may have hated the whole business. I do not know. But the fact which I was trying to bring out was that at that particular moment Dr. Gavin, a distinguished Anglo-Catholic theologian, obviously did not think that the proposed concordat violated his Catholic faith.

Nor do I, who count myself as definitely a Catholic as any of my critics.

(Rt. Rev.) EDWARD L. PARSONS,  
San Francisco. Bishop of California.

### Episcopalian College Teachers

TO THE EDITOR: In the colleges of New York City there are many Episcopalian instructors and professors who, if organized in some sort of intercollegiate body, might greatly further the interests of the Church.

The board of religious education of New York has asked the undersigned to investigate the possibility of forming such an organization.

Obviously the first step in this campaign must be to discover who these professors are, and where they teach. Will Episcopal college teachers of the diocese who read this letter get in touch with me as soon as possible, and will they ask other academic Churchmen to do so? And will non-academic members of clergy and laity send me names and addresses of professors who might be interested in the project?

HOXIE N. FAIRCHILD,  
Associate Professor of English  
Columbia University.

New York.

### Bishop John Williams

TO THE EDITOR: For several years I have been gathering materials for a book of stories about Bishop John Williams, at one time Presiding Bishop, Bishop of Connecticut, and founder of the Berkeley divinity school. No satisfactory biography of him has ever appeared and unless steps are taken to record the contents of extant letters and collect recollections, that genial and beloved Christian may have no memorial and the Church may lose an effective example of life and devotion.

I have already assembled many letters and other materials, even at this late hour, and assistance is especially desired from people who knew him personally and from those who have unrecorded letters. Will you permit me through your columns to urge any of your readers who have anything of biographical value to communicate with me in care of State college, Raleigh, N. C. Letters sent to me will be returned within 48 hours after receipt.

(Rev.) KENNETH W. CAMERON  
Raleigh, N. C.

## The Living Church

744 N. Fourth St., Milwaukee, Wis.

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church

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No. 13

## EDITORIALS AND COMMENTS

### Domestic Missionary Districts

HALL domestic missionary districts be abolished? That is the question that will face the Joint Commission on Appropriations in the Domestic Field at a meeting to be held in St. Louis on November 7th.

The question is an important one that ought to receive the careful consideration of the whole Church. The commission will have before it the request of National Council "that consideration be given to the discontinuance of missionary districts in the continental United States, in order that a more equitable distribution of aid to dioceses may be possible in accordance with demonstrated needs." In order to give adequate consideration to this subject, the commission will have to study many related questions, and it may make recommendations to General Convention that if adopted will revolutionize the whole policy of the Church in regard to the domestic missionary field. Involved in the discussion is the whole question of just what a missionary district is and wherein it differs, or should differ, from a diocese. The American Episcopal Church is the only branch of the Anglican communion or of Catholic Christianity that uses the expression "missionary district." The only unit known to the other branches of Anglicanism is the diocese, though in practice there is a great difference between a missionary diocese and the home diocese.

In our own Church the missionary district is differentiated from the diocese chiefly in the following respects:

- (1) Its bishop is chosen by the House of Bishops instead of by local election.
- (2) Instead of a standing committee, with well defined canonical responsibilities, it has a council of advice, which can act only in an advisory capacity to the bishop.
- (3) Representation of missionary districts in the lower House of General Convention is only one-quarter that of dioceses—one presbyter and one layman in the House of Deputies as against four presbyters and four laymen in the House of dioceses.
- (4) The territory included in a missionary district may at any time be changed, increased, or diminished by the House of Bishops.
- (5) Missionary districts are in general dependent upon the National Council acting through its Department of Domestic Missions as regards all important matters of finance

and policy. Their budget, within limits set by General Convention, is administered through the National Council, and they must make full annual reports to that body.

In addition to the missionary districts there is a class of dioceses known as "aided dioceses." These receive some appropriations from the budget of the general Church through National Council, generally for special work within their boundaries. They are subject to the same control from National Council as regards these appropriations and must make the same annual reports concerning them. However, in all other matters the aided dioceses are quite independent of National Council. They elect their own bishops, they have their own standing committees, they have full representation in the House of Deputies, and they control their own budget, except for the appropriation allotted to them through the National Council.

THERE has long been a feeling, both within and without National Council, that this distinction between aided dioceses and missionary districts should be eliminated. Those who advocate such a change feel that it is not fair to subject the missionary districts to a sort of paternal operation from the Church's headquarters in New York while the aided dioceses, some of which receive a considerable amount of assistance from the general Church, are allowed to operate as independent dioceses. Either all jurisdictions receiving aid from the National Church should be subject to the restrictions placed upon missionary districts, say these critics, or else the missionary districts should be allowed to organize as dioceses and have the same privileges and responsibilities as other dioceses. It should be said here that this proposal is commonly made only as regards domestic missionary districts, since it is recognized that other important factors enter into consideration of the status of foreign or extra-continental jurisdictions.

We do not presume to be in a position to give a definite answer to this problem. We do feel that it is one that should receive wide consideration in the Church, and since the National Council has definitely asked for the guidance of General Convention through the Commission on Appropriations in the Domestic Field, we hope that the commission will go to



the root of the matter and bring a constructive and well thought out proposal before General Convention next year.

Our own feeling is that it would be better to abolish the missionary districts entirely, and grant or withhold aid as respects every diocese in the Church on the basis of an evaluation of actual need and internal resources; but this raises a good many problems. If the missionary districts become dioceses, shall they be allowed to elect their own bishops, to have full representation in General Convention, to control their own policies? Will there be any actual gain in the change, or will it merely be a question of terminology? Can the change be made in such wise as to help the Church in every part of the country work as rapidly as possible toward achieving a basis of diocesan self-support without at the same time endangering the splendid missionary work in the western part of the country where the missionary districts are now found?

One thing is clear, the present policy of administering the domestic field isn't helping the Church to move forward most effectively, as previous investigations of this commission under Bishop Cook's chairmanship have already indicated. The whole question of strategy and policy underlies the proposal that is before the commission, and the implications are very widespread.

OUR purpose in this editorial is not to answer these questions but to raise them and ask the Church to give them intelligent consideration. We are sure that the members of the Commission on Appropriations in the Domestic Field, of which Bishop Maxon of Tennessee is acting as convener, owing to the death of Bishop Cook, will appreciate constructive suggestions from the Church and will welcome coöperation in studying the situation. It might be particularly appropriate for the provincial synods to give some attention to the matter, at least to the extent of providing an opportunity for their members to debate the subject in a constructive manner.

## Christians and the War

WE PUBLISH in this issue two interesting articles on the Christian attitude toward the war now raging in Europe. One of them is by a noted English Churchman and Christian sociologist, the Rev. W. G. Peck; the other is a symposium by American Christian leaders, both clerical and lay, of the Roman Catholic, Protestant, and Episcopal Churches.

A comparison of these two articles is interesting. Fr. Peck is well known to our readers, and we have frequently published his articles interpreting world events from a Christian standpoint. Specifically, two years ago we published a series of two articles by him, entitled *If War Comes*. The gist of these was that Europe was drifting toward war because of its rejection of Christian moral teaching, and that the resulting war would be "only the issue of the indecent conflict which is constantly proceeding, and in which we are all taking our daily part." He concluded that under the circumstances there could be no question of a just war, but only "the irrational reaction of tormented Christianity to a situation become impossible," and that "in such action no Christian ought to take part."

Now, faced with the fact that his country is actually at war, Fr. Peck finds that "the issues are profoundly complicated by the fact that the German attempt to solve national problems has involved . . . the denial of the Christian dogma of man." This he stigmatizes as "a foul heresy," and he concludes: "May God pity and forgive us if we are wrong, but we see no other way to stop it, but by physical resistance." Yet two years ago, Fr. Peck made this same observation—that the

totalitarian philosophy involved the denial of the Christian dogma of man—and still concluded that since all of the nations were more or less involved in that heresy no Christian should take part in a war growing out of it.

We cite the change in Fr. Peck's attitude, not to criticize him—for we realize that he and his fellow Christians in Great Britain are no longer faced with a theory but with hard, concrete facts—but rather to compare the English Christian attitude toward the war, as indicated in Fr. Peck's article, with that of American Christians, indicated in our symposium.

The American Christian leaders, who, we believe, represent a fair cross section of informed Christian opinion in this country, differ as to whether or not we should change our neutrality law, and the degree to which we should help or refrain from helping the Franco-British side in the present conflict. They are, however, unanimous in their judgment that America should stay out of the war. The survey of the religious press, published in our news columns, bears them out in this judgment. This is a tremendously significant fact, and we are glad to have the opportunity of recording it so definitely at the outset of what many believe will be a prolonged war in which the United States will become more and more entangled.

Here is the situation then as of September, 1939. British Christians, except for a relatively small group of pacifists, have weighed the issues and determined that war against Nazi Germany can and should be reconciled with the principles of Christianity. American Christian leaders, differing in their views as to the justice of the war itself, are, nevertheless, united in their conviction that America should have no part in it. Will they hold to this conviction if the pressure of events and propaganda draws this country nearer to the verge of war?

## Pacifists Take Counsel

"WHAT shall the Church say and do in these times in order to prove to the world that it is not only a lover of peace but a peace maker?" This is the keynote of a Church conference on our Christian duty in the present crisis, to be held under the sponsorship of pacifist Churchmen at the Church of the Incarnation, New York, on October 9th.

Unfortunately, our pacifist brethren plan to start off on the wrong foot by offending Catholic tradition with a celebration of the Holy Communion at 2:30 in the afternoon. We note at least one Anglo-Catholic on the program, and it is probable that the sponsors of the conference expect others to attend. Is it fair to ask them to remain fasting until mid-afternoon in order to communicate at the opening service, or is it not the intention to have a general Communion?

Aside from this breach of the tradition of the Church, the program is an interesting and timely one. Pacifists have a clear-cut rule governing their own attitude in time of war and thus simplify a problem that to most of us is a very difficult one. Unfortunately, in past crises, pacifists have been unable to go beyond the personal attitude toward war, and indicate what steps the Church, the nation, and society, could effectively take to solve the problem of war. It is relatively simple for a courageous and single-minded individual to say "I will have no part in any war," but it is not so easy for a nation to do so. Moreover, even in the case of the individual, most of us cannot give that straightforward answer, because it means that we must subordinate all other moral and ethical considerations to the single consideration of the use of force.

It will be interesting to see whether our pacifist brethren can get beyond this purely individualistic point of view, and offer definite guidance that may prove helpful to the rest of us in this time of international distress.



# American Christians and the War

## *Ten Viewpoints on the Part We Should Play*

WHAT attitude are American Christians to take toward the European war? THE LIVING CHURCH, aware of the cross-currents of beliefs and opinions linking on all men of good will in these critical times, asked representative group of religious leaders to make brief statements on this subject to help our readers formulate their own ideas.

Headed by our Presiding Bishop, the Most Rev. Henry George Tucker, the contributors to this symposium include Episcopal Church leaders of every school of thought, a prominent Churchwoman, several Protestants, and one Roman Catholic. In spite of the diversity of background, the replies show considerable agreement on several important points. They agree that *America can and should remain neutral*. Most of them believe that the embargo on munitions of war should be retained. Several emphasize the necessity of extending and strengthening democracy within the United States before crusading abroad elsewhere. There is virtual unanimity among the contributors in emphasizing the Church's ministry of reconciliation to a war-torn world.

AN ASPECT of this last problem is presented by BISHOP GEORGE TUCKER: the problem of making the Christian law of love prevail in international relations. Bishop Tucker observes:

"The President of the United States stated admirably the attitude that should be taken by Christian people in our country toward the European situation. In effect he said that as a nation we should adopt an attitude of true neutrality, but that each one of us as an individual was entitled to hold his own opinion as to the rights and wrongs of the situation. As Christians we ought to hold firmly to the conviction that, whatever rights and wrongs are involved, the issues can never be properly settled by force. I doubt whether we can do much good simply by protesting against war. We must probe down and discover the causes which lead to war. If we allow ourselves to be selfish, either as individuals or groups in our attitude toward others, a situation will develop in which the use of force becomes inevitable.

"The real problem is: How can groups of people be brought to apply the Christian laws of love and righteousness to corporate activities?

"Perhaps there is no government in the world today which could stand for a month if it attempted to act unselfishly to the point of sacrificing its own national interest in order to promote the interest of some other nation. Yet this is just what Christianity bids us to do as individuals. What, then, does the Christian law of love mean when applied to group or national activities? That seems to me a question that even Christian people have not worked out as yet. Yet it is a question that must be answered before we can find the way to keep nations from resorting to force.

"Take, for example, an individual who, in the social order that has been determined largely by selfishness, has been reduced to a point where he is unable to provide means of subsistence either for himself or for his family and, as a last resort, steals what he needs. There is no question that the theft will have to be dealt with. Yet looking at the matter more fundamentally, the responsibility for the theft rests not only upon the individual, but upon those who brought about the conditions that made the temptation to steal almost irresistible. In other words, I think that much as we have to condemn countries like Germany for their present aggression, perhaps we all have to share the responsibility for allowing

a situation to develop in which a nation becomes convinced that the only way to obtain the opportunities to which it feels itself entitled is aggression.

"It is true that we cannot let any nation, any more than any individual, run amuck—we perhaps have to use force in order to prevent the damage which this would cause. If, however, we hope to prevent situations arising in which nations will inevitably run amuck, we have got to apply in our national activities and in relationships of nations, the Christian law of love more truly than it has ever been applied."

THE REV. BERNARD IDdings BELL, D.D., argues that Christians have no stake at all in the conflict, and that the world is not interested in what the Church has to say about it.

"It might be just as well," says Dr. Bell, "if the Church and its leaders would stop talking and acting as though they were being called upon by the general populace to be molders of national policy in this secularist world. It only makes them look ridiculous to the man in the street. Not one of the nations engaged in this present war can, by any legitimate stretch of the meaning of words, be called a Christian nation. Not one pays more than lip-service, and some of them not that, to the Will of God. When skeptical thieves fall out, Christian men had best not take sides, but may well ask to what extent they themselves have been mixed up in the general knavery, and do some honest-to-God repenting.

"As a citizen (mind you, not as a priest), I believe that the only real neutrality for America consists in our selling no arms or war materials to either side in the European war. To change our neutrality law as the President desires is to espouse the British-French cause, to do it openly and deliberately and after the fight has begun. That is not being neutral. As a matter of fact, much of the quite general desire to sell to France and England is consciously or subconsciously motivated not by noble sentiments but by a desire to make easy money. Let us be honest with ourselves.

"It is not the proper business of the Church to condemn anybody as an aggressor. 'Who made me a judge and divider between you?' asks Jesus. And it is folly in this present melee to try to assess the various guilts. Post-war Europe has not had in it one honest or decent major nation. Every one of the great powers since the war has broken agreements, threatened force, and 'lied like gentlemen.' Read Prof. William Orton's *Twenty Years Armistice* and recall the facts.

"It is devoutly to be hoped, I think, that neither side will win this war, but that it may end in a stalemate and a negotiated peace. And it is equally to be hoped that such a peace will come soon, before all Europe is reduced to ruin and a shambles for, if that happens, the Continent (and England) will be the easy prey of Russia, which may God prevent.

"If we Americans have an atom of sense, we shall stay out of the present mess, first because morally the issues are hopelessly confused and all sides guilty, second because if Europe falls, America will be the only bulwark for the world against an atheistic Communism. We must keep at peace and strong, against that all too probable denouement. This is not 1917 all over again—not by a very great deal."

IN SHARP contrast to the view of Dr. Bell is that of the Rev. HENRY SMITH LEIPER, foreign secretary of the Federal Council of Churches and executive secretary of the Universal Christian Council for Life and Work. Dr. Leiper sees in the war a struggle involving the Church very closely:



"The question of moral responsibility for the tragic war now raging in Europe is complex. There has been much terrible blundering, and the road to war is strewn with broken promises. Yet when all allowances are made on both sides, it still remains true, I believe, that the major responsibility for the outbreak of this war must rest on one man, Adolf Hitler. After weighing all the issues involved, I feel that American Christians cannot be personally neutral in thought even though they earnestly support political neutrality. Both parties to the nefarious and perfidious Nazi-Communist bloc seek to destroy a civilization which is at least compatible with Christianity, and to extend cultural and political organizations which prostitute or murder Christianity. I cannot see how we can refuse all non-military aid to England and France, whose struggle parallels to a degree that of Charles Martel against the Mohammedans at Tours.

"Looking at history, I agree with my friend and colleague, the Archbishop of York, that force, although it cannot *produce* constructive good results, may *prevent* destructive evil ones. The defeat of the Saracens by Charles Martel did prevent Europe from becoming Mohammedan. The defeat of the Confederacy did prevent America from continuing to tolerate slavery. The defeat of Hitler and Stalin may prevent an even worse fate for contemporary Europe. But just as warfare then was not the Christian method, so I am persuaded it is not the Christian method now.

"My choice of the expedient of moral and material support for the one side in this struggle is at best the choice of the lesser of two evils."

THE RT. REV. PAUL JONES, whose notable witness for Christian pacifism in the war of 1914-1918, even at the cost of his diocesan see, is still fresh in men's minds, emphasizes the need of penitence, in America as well as other nations. He says:

"In view of the fact that Hitler and Nazism are the logical result of the brutally repressive treatment accorded Germany at Versailles and after by the Allied Powers, cordially abetted by the United States, it would seem to be rather inappropriate as well as unChristian for us to condemn them.

"Americans very naturally have much sympathy with Britain in the present crisis; but that should not blind us to the fact that the war method is as little likely to 'end Nazism'—which is the present slogan—as it was to 'end war' or 'make the world safe for democracy' 25 years ago.

"Today we should try to get away from the naïve pagan policy of punishing enemies and rewarding friends, and instead endeavor to mold the policy of America toward bringing all the nations, 'good' and 'bad' both, back into some sort of economic, political, social and cultural relationships. That is the only basis on which peace or the Kingdom of God can be achieved. As a first step toward that desideratum, I believe we should endeavor, in every way possible, to keep from being drawn into the war, and thus preserve some measure of sanity in the world; and if we want to express ourselves on the issues, I think the old Latin phrase, *Mea culpa*, would be most adequate and most Christian."

BISHOP PARSONS of California, who is president of the Church League for Industrial Democracy, believes that the embargo should be lifted, although he desires America's part in the war to be a peaceful one.

"The present neutrality law should I believe be amended to meet the views of the administration. However neutral we may try to be, it is impossible to create a situation in which we help both sides or neither impartially. If that is so, even without considering far more fundamental questions of international law, it is an absurd and humiliating position for America to be helping the side in which none of us believes. Nor, whatever our pacifist principles may be, do we help

either to end the war or to witness Christianity's hatred of war by pretending to have nothing to do with it. It is a great and terrible fact. We have to reckon with it.

"But, again I would have America keep out of war not to make money nor even to save her young men's lives; but first, that we may have opportunity to tackle more effectively the problems of her own democracy. It is of highest importance to the world at this moment to present an example of what real democratic life may be. And secondly, that she may be the better able to throw all her moral and spiritual power into the effort to make the peace when it comes a just and stable peace. The Christian people of America may, I hope, and pray, help us to forget our isolationist heresies and realize our responsibility toward the world. We must take our part in building that real Community of Nations which can alone destroy the evil of war.

"And we must all pray for the relief of suffering, the speedy achievement of peace and the doing of the will of God."

AN EARNEST plea for strict neutrality is made by THEODORE ROOSEVELT, chairman of the United Council for Civilian Relief in China:

"About 22 years ago, with some two million other young Americans, I went to Europe to fight a war. I believed at that time that I was fighting a war to make the world safe for democracy, a war to end wars. Theoretically we won the war. One glance at the world today is sufficient commentary on the value of our victory.

"The sober truth is, nobody wins a war. The victor loses as well as the vanquished. The best that can be said is that sometimes a nation may lose less by fighting than by refusing to fight.

"This is not one of those moments as far as our nation is concerned, and I believe that America should not permit herself to be entangled in this war. To do this she must remain neutral.

"In saying this I do not mean that Americans in the capacity as private citizens may not sympathize with one or the other side. I can best illustrate my position by telling you that I am at present national chairman of the United Council for Civilian Relief in China. As a private individual I therefore have helped to alleviate the distress in China, a nation which has my entire sympathy. While doing this, however, I would oppose to the utmost of my ability any action of our people as a nation which might in any way embroil us in the struggle. In this instance I am exercising my right as an individual to give of my time and substance to help people with whom I am in sympathy. If I advocated action by the nation, at once I would be dealing with the well-being and happiness and the future of other Americans, laying up grief and sorrow and hardship for them.

"By remaining strictly neutral we can best serve not only ourselves but other people and this can easily be proved. Our Ark of the Covenant is our representative democratic government. It was badly damaged by the last war. It would not survive another. Our primary mission is to preserve it for the future generations of Americans. We serve them best by doing so and we serve the other nations best as well. If we preserve it it will form a beacon toward which other nations can struggle from the mires of dictatorship. If it perishes the light will have gone out for the world."

MRS. HENRY HILL PIERCE, noted Churchwoman and leader in the Fellowship of Reconciliation, does not believe that Hitler alone is to be blamed for the war. She urges the formation of a commission of neutral nations to mediate for peace.

"I believe that American Christians should do everything in their power," Mrs. Pierce says, "to bring about a just and lasting peace. In order to be able to contribute to this effort



should remain strictly neutral. And as a law that distinguishes between belligerents cannot be called neutral, the present neutrality act with its mandatory embargoes should be changed. Experience should have taught us that our allies follow our pocket books, and no country that is involved in war can be expected to be disinterested in the making of peace. A positive step that should be taken is uniting with other neutral nations in forming a commission of continuous mediation to work without ceasing to end the war and make peace that is in accord with Christian principles.

"I do not think that Hitler is the aggressor in the present conflict. The causes are far too complicated for us to be able to make one man a scapegoat as we did so easily 25 years ago. Looking back only a year we find Mr. Chamberlain saying in his first speech after his return from Munich that England had time to arm, thereby violating in spirit the agreement reached in the Munich conference and giving Hitler at least an excuse, if nothing more, to violate his side of the agreement because of the need of additional resources to meet additional commitments.

"As Christians we should be deeply penitent for our own failure to do all in our power to make peace during the past years and should realize our heavy responsibility for the present situation.

"As a pacifist I believe that war is always a particular demonstration of the power of sin, and that we should never take part in any war, but should work to create a world in which men and nations follow our Lord, the Prince of Peace."

THE REV. ALBERT W. PALMER, D.D., president of the Chicago Theological seminary, urges caution in arriving at judgments on the war.

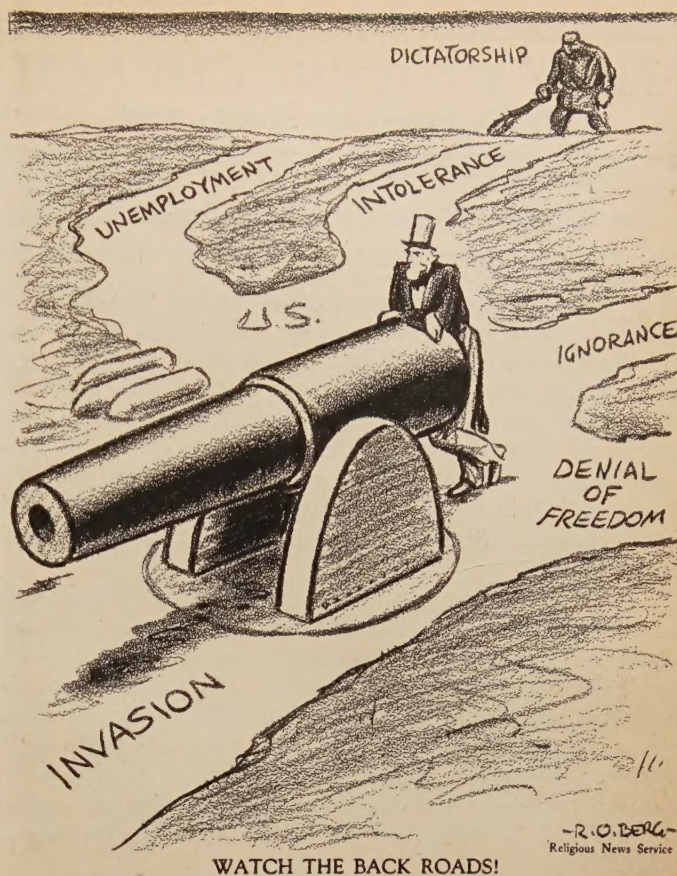
"As American Christians," he says, "we should beware of premature judgments about the war. We should resist the easy impulse to crystalize our prejudices on a basis of what may be incomplete information, superficial understanding, and even unconscious indoctrination by propaganda. While it is more comfortable, at the moment, to feel that we have 'made up our mind' and 'know what we think' than it is to suspend judgment and dig deeper into a problem, premature formulas often prove tragically false and inadequate.

"So far as this war is a struggle between British and German imperialisms, we have no call to take sides. So far as it is a struggle between rival ideologies, we need to ask how the methods of war can advance democratic ideals and so how far these ideals are being used as a cover for other objectives, economic and imperial, not so easily defended, and therefore not so frankly stated.

"As American Christians we are interested in stable world peace, with liberty and justice for all. Let us lift up before both sides the picture of an ordered world with equal opportunity for markets and raw materials, no insurmountable tariff walls or colonial discriminations, and with universal disarmament. In struggles for any lesser goal let us be completely neutral! This does not mean indifference or selfish isolation—we are heart-sick over this tragic war. But it does mean that, as Christians, we cannot be pro-British, pro-German or even pro-American in any narrow nationalistic sense—we must be pro-humanitarian! No objective less than a new world order insuring just, genuine and lasting peace can be satisfactory to Christianity."

THE REV. R. A. MCGOWAN, assistant director of the social action department of the National Catholic Welfare conference, points out that the problem of neutrality is really part of a much deeper problem—that of creating a Christian economic order in America. Fr. McGowan says:

"With an unneutral neutrality law in force and a still more unneutral neutrality law in the offing, it is being freely prophesied that we shall wipe out unemployment by furnishing



WATCH THE BACK ROADS!

supplies to England and France. It is also being freely said that this means we shall go into the war on our own hook and a good many are saying that we should do so anyway without waiting. I hope that we do nothing of the sort.

"Yet increased business and decreased unemployment are bound to come as the war continues, under whatever form of unneutral neutrality we may conceivably agree to, and we ought to start seeing to it that this false health will not be followed by sickness again—either the sickness of war or the sickness of another depression.

"Trading with Europe in war-time led us into the war that most of us bitterly remember. We can be led into another war unless we calmly make up our minds not to trick ourselves again. And since we shall almost certainly trade with Europe on a vast scale as the war goes on, there is nothing that will save us except our own determination under God to save ourselves.

"But we can start in, here and now, on the job of not letting the feverish prosperity of war orders lead us to a post-war depression. If ever we should be certain that recovery is not enough, we should be certain now. For if we can get prosperity back by selling for slaughtering purposes, surely internal reform is the first requisite. It is no permanent prosperity at all—no permanent welfare—to get renewed strength by sucking European blood.

"The boom in the stock market as the war opens shows what the investors expect. They expect to take the lion's share of the returns. But it is precisely the fact of a few getting so much which keeps industrialism from growing and expanding. The figures on the distribution of income now and in 1929 prove that we have not cured the disease. The gambling investors in stocks seem to know the figures very well.

"We do not have to re-think this problem through. We have merely to act on what we are already convinced of. Acting on it requires, though, the same kind of determination that keeping out of war requires. And since we have not acted with determination enough during ten long years of depression



## PRAY WITH THE CHURCH

By Frs. Hebert and Allenby, SSM

### The Unity Which the Holy Spirit Creates

17TH SUNDAY AFTER TRINITY

OCTOBER 1ST

**I**N THE *Epistle* we have St. Paul's great teaching about Christian unity: the unity of the Spirit is the unity which the Holy Spirit creates. There is one Body of Christ, one Holy Spirit, one common hope, one Lord Christ, one faith, one baptism, one God and Father of all. *Therefore*, in all your life in the Church—church life, family life, social life, business life—walk worthy of the calling with which you have been called, keeping the unity of the Spirit which has its basis in the common faith and sacraments, whereby Christ has made us one.

In the *Gospel* we see Christ the Lord of the Church: first, healing a man on the Sabbath day, because it is right and fitting so to do—if you rescue an ass or ox on the Sabbath, how much more a man; and, secondly, teaching us to practise humility. Even in ordinary life people who choose for themselves the chief seats at a feast or a party are liable to be snubbed; how much more in the Kingdom of Christ, where one of the chief marks of discipleship is "forbearing one another in love" and "keeping the unity of the Spirit in the bond of peace."

Therefore in the *Collect* we pray that God's grace may "prevent" us (*i.e.*, go before, prepare our hearts beforehand, make us to *be* what we ought) and "follow us" (*i.e.*, be present with us and make us to *do* what we ought).

to end it or even come close to ending it, we shall neither avoid war nor reform ourselves unless we utterly change.

"Under our institutions we make up our own minds to act or there is nothing but drift. We are not ordered about by a dictator; we ruin ourselves, and, unlike the poor Germans, can blame only ourselves. Fateful hours such as these we are now living through are the fatal hours in a democracy unless the people make up their minds and wills quickly. From neither private conversations nor the newspapers nor the radios have I yet seen anything in this early war period that gives any sign of these hours being anything but fatal."

**I**N A forceful statement opposing the entry of the United States into the war, BISHOP STEWART of Chicago says that we must preserve a strict neutrality and that to act otherwise would be perilous.

"I am vigorously opposed," he says, "to the entry of America into the European war. We may view with horror the German invasion of Poland as we did the invasion of Abyssinia by Italy or as we do the invasion of China by Japan, but this does not justify our entrance into European or Asiatic politics. In my opinion the United States should preserve a strict neutrality.

"To that end the embargo against sale or shipment of all munitions of war to belligerent nations should be strengthened, not weakened—by including among belligerents those nations which are in actual conflict whether they have formally declared war or not, and by including among munitions of war all commodities that can be used in creating war equipment.

"To act otherwise would in my opinion be perilous, since we would either be drawn into the European *melée*, or occupy the shameful position of staying out militarily while profiting

pecuniarily from the manufacture and sale of the instruments of war—and helping thus not to shorten it but rather prolong it.

"Moreover, we should steadfastly resist the subtle propaganda of any and all belligerents and of all munition makers and refuse to be betrayed by high-sounding rationalizations of imperialistic pride and ambition and acquisitiveness. And we should do this in the hope that as a strong neutral nation we may be of service in helping to effect a sound and permanent peace."

### Lambeth 1940

**W**ILL the Lambeth Conference be held next year planned before the war broke out? Probably not, though a definite decision has not yet been reached. A cable from this office to the *Church Times* in London brought the reply "Lambeth not yet decided. Awaiting announcement October."

Even if the Lambeth Conference is held, it is unlikely that American bishops will be able to attend it, because of the ruling under our neutrality act that Americans may not travel in war zones unless specially authorized to do so.

Meanwhile plans for the International Priests' Conference under the auspices of the Church Union have been cancelled and it is to be presumed that the plans for a Church Union pilgrimage to the Holy Land next spring have also been called off.

### Great Need of the World

**T**HE one great need of this world today is a real belief in the supernatural, a fresh realization of the majesty and power and the rule of the Living God, the realization that God is over all of us, that His law is supreme and inescapable, that as individuals or as nations, if we defy Him we perish. It is this which all rulers, and all governments, and all people everywhere need now to have brought home to them.

There is one power, and one only, which can overcome the forces of evil in this world—the power of the Lord Jesus Christ. Where is there any other power which can meet the spiritual need of this world? Where is there any voice but His which can speak to the heart of mankind? Where is there any other call to world faith and world brotherhood except that which comes from the Christian gospel? But let us realize—let all Christians today in all lands, realize—that the gospel of Christ can give no help to men unless it is fully believed, fully accepted, and fully proclaimed. We need great scholars in the Church, we need philosophers and students and fearless thinkers, but above all else we need great believers in Jesus Christ, and this will give us saintly and true spiritual leaders.

At this time in which we are living, let us realize afresh that that which gives the Gospel all its power is the fact that He who gives it to us is the Eternal Son of God. It is this which gives the words of Christ, and the acts of Christ, their significance. It is this which gives its stupendous meaning to the Cross.

—Bishop Manning.

### Why I Read My Church Paper

**I** READ my Church paper for the same reason that a stockholder of a bank reads the report of his board of directors, that a merchant reads his trade paper, that a mechanic reads his trade union journal, that a doctor reads his medical magazine—that I may know and understand the latest developments of my trade and profession—that of being a Christian.

I cannot be a real Christian and a worthy while member of my church unless I know its purposes, its aims, its plans, its needs, and how it proposes through the coöperation of its members to join hands with God in bringing them about. My Church paper tells me how.

—Clark J. Cross.



# English Churchmen and the War

By the Rev. W. G. Peck

*London, September 7th.*

BRITAIN is once again at war with Germany. Through what agony of spirit Christians, and all decent men and women in this land, have passed during the interminable days of fruitless attempts at negotiation, I cannot say to describe. Yet the atmosphere was entirely different from that of the crisis of a year ago. There were no outward signs of distress. The first shock occasioned by Hitler's pact with Russia speedily subsided, as the conviction grew that this might prove the crowning blunder of his career. But as time passed, and the Nazi leaders made no clear gesture of peace, shadows deepened upon our minds, and we prepared for the worst.

It has come. I will not discuss here the diplomatic incidents which led up to the final disaster. The main relevant facts are before the eyes of the world. Britain and France were determined that Europe must be protected from any further expansion of Nazi power by Nazi methods, and as Poland appeared to be marked out as the next victim, they guaranteed that country's liberty; and they also offered to defend any other country from German aggression. They made it perfectly plain to Hitler what this meant.

Hitler, however, had already set out upon a road from which he could not turn back without endangering in Germany, and in Europe, the sort of prestige which his regime values. He attacked Poland under a smoke-screen of lies and deception, and the result is that the people of Poland, Britain, and France are committed to untold sacrifice and sorrow, only to be surpassed by what is probably in store for the helpless masses of Germans.

That is the situation which confronts the English Church. What is the attitude of Churchmen? Any attempt to answer this question must have in mind the necessity for discrimination, since upon the basic problems involved it cannot be said that Churchmen have a common conviction. Let there be no mistake, however. I suppose there is no English Churchman anywhere who doubts that moral right lies upon the side of Poland, Britain, and France, or that the Nazi power is an evil thing in itself and damnable in its methods. But such a consensus of opinion still leaves open the two questions of whether any human cause can justify war; and, if this is such a cause, what precisely are the ultimate objects we should be seeking by the use of force.

There are, in the English Church, a number of convinced pacifists, chiefly perhaps followers of the late Dick Sheppard, many of whom I know personally, and for whom I have profound respect. Their position is plain enough, and needs no elaboration here. They will not approve or take part in any war for any cause. It may be wished, however, that they had given more constructive consideration to the alternative. Whatever their own ideas may be, they have never succeeded in convincing the great body of Churchmen that they have grasped the fundamental causes lying beneath the Nazi phenomena in Germany, and beneath the socio-economic turmoil of the world, which have constantly tended to provoke war. For this reason, with Poland suffering cruel violation, I imagine that their influence is not likely, at this juncture, to be very potent.

On the other hand, there are some English Churchmen whose opinions, it must be ruefully confessed, are really indis-

tinguishable from the secularized "patriotism" of the non-religious crowd. They see in Hitler a danger—to European liberty at the moment, but to Britain's wealth and power in the long run—and they desire his destruction as the sole end of the war. If these Churchmen are not now engaged in patriotic demonstrations, it is simply because that is not the national mood. They are immensely interested in the material organization of the national effort. They are delighted to be clothed with the importance which is bestowed by performing some job of national service. Such organization and service are indeed vital; but we should expect Christians at this apocalyptic hour to be more mindful of the terrific import which is theirs as ambassadors of Christ. But these people, for the real issues between the Church and the world, are negligible. I believe their numbers are smaller than at any previous time.

There is a third attitude, clearly defined in certain quarters, and more or less consciously adopted throughout large parts of the Church. It is based broadly upon that view of the implications of Catholic dogma which has been expounded by the League of the Kingdom of God, the Industrial Christian Fellowship, and Church Social Action. I will try to state it very briefly.

Armed conflict, according to this view, is, in the modern world, no more than the final phase of the socio-economic forces by which the modern world is controlled. Thus, any Christian prophetic declamation against war must involve a similar denunciation of the "civilization" of which war is the product. Now, in any order that might claim some right to bear the name of Christendom, the problem could not take that shape. The Church has historically allowed the possibility of a just war, meaning a war in defense of that *justitia* which was expressed in the political balance of a Christian order. But, whatever may be thought of the past, it is obvious that no such order exists in modern Europe, and consequently it may appear that the possibility of a just war has entirely disappeared, and that the only course for Christians must be one of prophetic opposition against the ends sought by the modern order, whether in the economic conflict mistakenly called "peace," or in the actual prosecution of hostilities. And if the dispute with Germany had arisen only out of the normal rivalries involved in the financial industrial aims common to all nations, the true Christian attitude would have been that of emphatic dissociation from the whole horrible business.

**B**UT the issues are profoundly complicated by the fact that the German attempt to solve national problems has involved the infringement of the very foundation of any *justitia*. It has involved the denial of the Christian dogma of man. Such a denial is, to some extent, everywhere implicit in our modern order; but what has elsewhere been either unconscious or shamefaced, has, in the Nazi system, become conscious and brazen. Man, according to that system, is definitely the instrument of a mere activist, biological urge, of which the dominant expression is the German State. Of this State, personal beings of German blood are the property and tools; and other States, other men, are to be enslaved, crushed, killed, as the needs of the German State require. There is no metaphysical reality which can judge that State from above. There is no ethical criterion beyond it. Hence persecution, with force,



cruelty, are justified and practiced; lying is encouraged, treachery and deceit are honorable.

Now, this is a foul heresy concerning the being and nature of man. If it were finally established, there could be no hope of any national order in the world, and the Church would be reduced to the position of a helot, or to that of a meaningless phenomenon soon to be banished. This heresy has armed itself with gigantic force; it admits no basis of argument between itself and its opponents. It does not accept the Western tradition of national concepts. It will certainly overturn the world, and destroy the possibility of transition to a Christian order, unless it is stopped. May God pity and forgive us if we are wrong, but we see no other way to stop it but by physical resistance.

This is the attitude of those with whom I have long been associated in the task of expounding Christian Social philosophy. Within the past few days I have received the convictions of leaders whose names are not unknown in the United States. The Rev. P. T. R. Kirk, general director of the Industrial Christian Fellowship, a man who hates war with a fierce passion, said to me, speaking in deep distress of heart, "It is appalling. It is horrible. But we must handle those gangsters." (He meant the Nazi leaders, and not the German people.) Mr. Maurice Reckitt says in a letter, "I think the war is a great deal 'juster' than we ourselves—that we hardly deserve to have so clear a case thrust upon us." And Fr. Demant told his congregation at Mass last Sunday that he believed our cause was a just one.

SUCH, I am sure, will be the position taken by the majority of those Churchmen in England who have for years past been seeking the implications of the Faith for the reconstruction of society. But those who take this view must keep steadily before their eyes the duty of proclaiming the just ends of this conflict. There is a terrible tendency toward the degeneration of the quality of purpose in war. We may find, as days go by, that we shall be asked to concentrate upon hanging Hitler. We can leave Hitler to his fate—the Furies will attend to him. We may be urged to lay the German people in the dust. But it is for the Church to lead the way through these dark portals of catastrophe, to a better world; and it is therefore our duty to think, even from the outset of the struggle, less of the dangers which surround us than of the dangers of another bad peace.

Of these things I will write later, if the editor will allow me—and if I am preserved in safety. None of us knows. Yesterday, as I was offering the Holy Sacrifice, I heard the guns driving off hostile aircraft. Every "goodnight" to a friend, now, has in it a new tenderness and care, for we know not what a day or an hour may bring.

The Church is at the moment facing enormous problems—its people scattered by evacuation: the bishops, quite sensibly, empowered to send any priest to any area in England: the future of any man's work completely uncertain. Yet I find Christians talking quietly of the peace of God that passeth all understanding. And I should like to say a personal word about that. I know I have many friends in the American Church, and I would ask for their prayers for their brethren in the English communion. And I will tell them what they will be glad to know: that, for myself, out of the rightful stain and anxiety of recent days, days of torture and misery, there has come to me God's peace. And I believe it will remain.

CHRISTIANITY is a forward march.

—Rev. Dr. Daniel A. Poling.



## CHURCH MUSIC

Rev. John W. Norris, Editor



### Variety in Hymns

PEOPLE often inquire about the initials or rows of figures that are to be found at the top of most hymns. They do not understand the meaning of such symbols: C.M., S.M., L.M., Six 7's; 6.5.6.5; and when it is explained to them that this is an index of the meter of the hymn they express an opinion that this is a valueless sort of thing.

Nevertheless these symbols are of real importance. In the first place they give us a clue to the rhythm of the hymn itself. For example when we see 6.5.6.5., we know that we are dealing with a hymn of four lines, each alternate line containing six and five syllables. For example such a hymn as No. 322 is in this meter:

"Jesus gentlest Saviour,  
God of might and power,  
Thou thyself art dwelling,  
With us at this hour."

Now, in selecting a tune for this hymn it is necessary to obtain one that is in the same meter, but also one which will properly fit the words. For some tunes, although written in this meter may bring accents upon unimportant syllables. For example, a line of a tune might well accent the first line of this hymn thus:

"JeSUS genLEST SavIOUR."

It is at once apparent that such a tune, although written in the proper meter, is unsuitable for the words in question.

There is, however, another way in which a careful study of the meters of hymns may bear fruit. That is by adding rhythmical variety to the services of worship. We are indebted to Dr. Healy Willan for calling this to our attention at a recent conference at Camp Wa-Li-Ro. Dr. Willan, in an address to the assembled choirmasters, spoke of hearing a great symphony played by one of the leading orchestras of the country and finding it exceedingly dull. After the concert he analysed his reactions to the performance and came to the decision that the failure of the conductor to vary, in the slightest degree, the rhythmical pattern of the work in any of its four movements gave this sense of dullness. This led him to wonder whether church services often seemed dull because in all the music of a particular day there was the same rhythmic pattern. He then suggested that care in choosing hymns of different meter was just as important as choosing hymns suitable for their content or their tunes.

Following up this suggestion the hymns for the Feast of the Transfiguration were chosen by the writer upon his return from the summer holidays. The first choice was made solely from the standpoint of suitability of text. Next the tunes were taken into account. Then a check was made as to meter. Four hymns had been chosen and they were all found to be written in long meter. A careful study of the available hymns was then made and it was found possible to substitute other hymns so that there were no two in the same meter.

Quite frankly, we doubt whether anyone in the congregation realized that there was such a variety in the rhythm of the hymns. All were lustily sung. Yet a little thought on the part of those who select the hymns will, it seems, make them conscious of the possibility for variety and a consequent brightening of the service, through this method of selection.



# How to Solve the Money Problem

By the Rt. Rev. George Craig Stewart, D.D.

Bishop of Chicago

THE one answer to all the financial problems of the Church, parochial, diocesan, national, is summed up in a word of one syllable—*tithe*. Some day the Episcopal Church will wake up and begin to preach and practice tithing. Till it does we shall continue to muddle along, letting the consecrated tithers carry the bulk of the burdens as we do today. Tithing! You know what it is, don't you? The Jews do it: so do the Mormons: so do the Dowieites: so do the Moodyites, and the Seventh Day Adventists—yes and increasingly the Methodists and Presbyterians and Baptists. It is simply trying to play fair with God. It is testing the reality of your creed by the reality of your sharing. It is putting your religion on as sound a basis as your patriotism in taxing your income for your Church as you tax it for your State. It is taking 10% of your gross income and setting it aside as a basic minimum for objects to which you can conscientiously contribute in God's name and for His sake, not for any personal or private benefit. After that 10% you begin to give. That tithe represents stern discipline, sheer duty. Once it is paid, love adds what it can and will. But the 10% base minimum is strictly observed by the tither. It may be used for all sorts of things—Red Cross, Milk Fund, Community Chest, etc. How much of it should the Church have? Half of that 10%? I think that would not be too much. Do a little figuring. What was your gross income in 1938? Five Thousand dollars? And your tithe was \$500? And one-half of that to the Church would be \$250, or \$5 a week. Well, what was your pledge in 1938? Perhaps your gross income was \$50,000 last year? And your gift to the Church at least one-half of your tithe was \$50 a week?

And at the other end of the scale, suppose your gross income was but \$2,000 last year. One half your tithe would be \$1,000 a week to the Church. Did you give a quarter or a half dollar?

The cure for the Church's constant strain to balance budgets by card parties, bazaars, entertainments, pleas from the chancel, special begging by letter, and seasonal begging at Christmas and Easter, wheedling, cajoling, enticing contributions from reluctant donors—is right here in the practice of tithing. It is fair to everybody, it distributes the load: or rather lifts the subject to the level where it belongs, it tries every man's faith by the acid test of "What is it worth to you?" It brings us face to face with the Crucified and makes us answer the question—"How much would I sacrifice for Him?"

Someone will say, "But I am on relief" or "So many of my families are on relief." Well, if you are on relief you obviously have no earned income at all and one tenth of 0 is 0. But if actual income were being faithfully tithed by Christians, community chests all over the country and every local relief organization would be strengthened enormously, and the government would not have to take over so many of our relief agencies and their work. It is downright silly to scold and complain against the government's intrusion into this field when instead of taking advantage of the 15% deduction from an income tax the average American gives so little of his income to religion, education, and charity, that he never yet has deducted one-fifth of this 15% allowed, for such gifts; the deductions in this bracket have never yet reached 3%.

Some one else may argue: Tithing is legalistic. It is an

old Jewish law, but we are not bound by what they did in the days of Moses or of Malachi or even of Christ. I am not putting it upon a legalistic basis. I only reply as St. Paul would that if by the law such giving abounded, by grace it should much more abound. I am taking you straight to the Master who plainly said, "If you are not faithful in the use of money (Mammon He called it) how can I entrust to you the true spiritual riches?" Too long have we yielded to the Manicheans in our midst who think it is not spiritual to talk of money and the use of it, who would have the subject banned in the pulpit, and banished from the chancel, so as not to stain the white radiance of altar and sanctuary. The stain comes rather from the ghastly hypocrisy of offering at the altar casual contributions which have no significant relation to our income and then singing to Tallis Major "All things come of Thee O Lord and of Thine own have we given Thee." The stain comes from spending, spending, spending on our own bodies, and starving the Body of Christ so that it sits by the wayside begging instead of striding across the world on its ministries of Grace. I hope the clergy will not be content with practising tithing themselves, but will teach it and preach it to their people.

## Proportion

AT A parish conference, one man objected strenuously to the suggestion that members of the Church should be asked to pledge in the Every Member Canvass in accordance with their means, or on a proportionate giving basis. "What I give is entirely between me and my God," he declared with considerable warmth. That man was worth several million dollars. His pledge was 75 cents a week.

After the meeting the visiting speaker of the occasion was driven to the railroad station in the imposing limousine of this same parishioner. Sitting with the chauffeur, he inquired about his Church. "I belong to the United Brethren," said the chauffeur. "And do you give regularly to your Church?" "Oh, yes," was the reply, "I give \$3.00 a week, and my wife gives \$2.00."

"Five dollars a week from the chauffeur on the front seat—75 cents from the gentleman in the rear," mused the visitor; "truly in both cases giving is a matter between a man and his God."

## When Ye Give Alms

OUR LORD said *when not if ye give alms*. The solution of our financial responsibilities is, I am convinced, to be found in tithing or proportionate giving. "There's a sacred dime in every dollar" to the religious Jew. Should there be less to the Christian Gentile? Who will sign: "I promise to make it a rule of my life to give a definite portion of my income to my Lord and Master in the work of His Church"—10, 7, 5, 3, 2%—make it what you will, but be definite and honest. —Bishop Jenkins.

## ACKNOWLEDGMENTS CHINA EMERGENCY FUND

|                         |         |
|-------------------------|---------|
| M. C. B. ....           | \$50.00 |
| E. N. ....              | 5.00    |
| Rev. William B. H. .... | 2.50    |
|                         | \$57.50 |

## REFUGEE FUND

|                                         |         |
|-----------------------------------------|---------|
| Marian S. Puffer (Jewish Refugees) .... | \$ 5.00 |
| M. I. C. (German Refugees) ....         | 2.00    |
| A Friend of the Cause ....              | 1.00    |
|                                         | \$ 8.00 |



# BOOKS OF THE DAY

Edited by

Elizabeth McCracken

## A Fine Book on Cuthbert Tunstal

**CUTHBERT TUNSTAL:** Churchman, Scholar, Statesman, Administrator. By Charles Sturge. Illustrated. Longmans, Green. London. Pp. xvii-428. 12 s.

SO MANY learned books have appeared in recent years bearing on the history of the English Reformation that it might seem as if all the main facts were already known and little remained to be told. This valuable biography proves how wrong such a conclusion would be. It utilizes much new documentary material, and throws new light on many important events. This is partly because, although Tunstal played an influential role in the development of the Reformation, his life has never before been written up in any comprehensive way. We are fortunate now in having Mr. Sturge's valuable biography. It has the two supreme virtues of all historical writing—it is both learned and interesting. In fact it deserves to rank with those other biographical masterpieces belonging to this same period, Pollard's *Wolsey*, and Chalmers' *More*. No higher praise could be given.

Tunstal was in his early life a student at both Oxford and Cambridge, and then for six years at Padua. During those early years he made friends with More, Colet, Linacre, and many other of the leading humanists of the time, and laid the foundation for his own ripe culture and profound learning. Returning to England from Italy he was ordained and became the Archbishop's chancellor. His experience on the continent added to his native ability made him a valuable public servant, and he was charged with important tasks in the diplomatic field. His promotion was rapid. In 1522 he became Bishop of London, and in 1532 he was transferred to the great palatine bishopric of Durham.

When Henry conceived the idea of divorce from Catherine, Tunstal first offered considerable resistance, but later bent before the storm though he continued to oppose Henry's extravagant claims to the headship of the English Church. His championship of the old order resulted in his imprisonment during Edward's reign. On Mary's accession he was released; the Durham bishopric, which Northumberland had suppressed, was revived, and Tunstal was restored. He opposed Mary's marriage to Philip and was quite out of sympathy with the persecutions inaugurated by Mary and her Archbishop Reginald Pole. At Elizabeth's accession Cecil and Parker made every effort to persuade him to accept the new order. He was already 84 years of age, his convictions were fixed and in particular he objected to Elizabeth's retention of the Communion office of the Prayer Book of 1552 which seemed to him quite inadequate in its Eucharistic doctrine. So he refused to conform, and he died within a month of Elizabeth's accession.

Tunstal has been the subject of attack and criticism by both Roman Catholics and Protestants. He was one of those judicially-minded, middle-of-the-road persons who are never understood by the extremists and who do not make the same dramatic appeal to the general public as do those whose lives are made interesting by their out-and-out attachment to one cause or another. Thus Tunstal's name is less familiar than that of others who figured in the English Reformation, such as Colet, More, or Erasmus. But in this book his character and career make a real appeal. We have the picture of a person not only of ability, honesty, and toleration, but of real idealism and a sort of prophetic wisdom.

WILLIAM PALMER LADD.

## A Devoted Public Servant

**CARTER GLASS:** A biography. By Rixey Smith and Norman Beasley. With an introduction by Senator Harry Flood Byrd and a preface by Douglas Southall Freeman. Illustrated. Pp. 499. Longmans, Green. \$3.00.

VIRGINIA has a long and distinguished line of statesmen to her credit and her present Senators are carrying on the line. Of course Carter Glass is the more eminent of the two and we are fortunate in having a good biography of him from the pen of Rixey Smith, his secretary since 1922, and that experienced writer Norman Beasley. Based as it is on personal knowledge and access to the private papers of the Senator, we have a de-

pendable volume—at least as dependable as can be written by men filled with a great admiration for their subject, who is so in contact with them.

Courage is perhaps his predominant characteristic, but reputation for intelligence, integrity, and perseverance is equally high. As is to be expected of a man as peppery as the Senator, the book is filled with highly entertaining episodes and anecdotes. A letter from an editor, while expressing trepidation for inquiring about his opinion of a certain gentleman the mere mention of whose name caused the hackles of Glass' mind to stiffen. His instant response was, "That man is a disgrace to the Methodist Church to which I belong, and he is a disgrace to the Christian religion to which I adhere, and dad bum it, he is a disgrace to the human race of which I am a member."

The character of this devoted public servant was unconsciously, but nonetheless truly summed up in a presentation on November 22, 1922, of a tribute from the employes of his paper *The News and Advance* of Lynchburg:

"To Mr. Glass:

"Those of us who have been employed by the *News and Advance* for more than twenty years have sent to you by office a simple gift, a framed map of old Lynchburg, to serve as a vehicle for the conveyance of our sentiments.

"The very simplicity of the offering is a tribute to your understanding, for it is intended to be a symbol of an intangible, spiritual regard and reverence we find it difficult to translate in words.

"As an adequate token of faith, admiration, pride, respect and above all, appreciation and love, we hope that you will find the gift all that we would have it express."

CLINTON ROGERS WOODRUFF.

## A Defence of Evangelical Modernism

**THE CASE FOR EVANGELICAL MODERNISM.** By C. J. Cadoux. Willett Clark. Pp. xii-191. \$2.00.

SUCH a book as this volume by the vice-principal of Mansfield College in Oxford is very difficult to review, because on opinion is so divided. For instance, "evangelical modernism" is a somewhat unhappy sound, and yet by the term Dr. Cadoux means a re-presentation and re-statement of the historical Gospel that God in Christ has reconciled the world to Himself. Traditionalism is attacked, and yet some sort of traditionalism is defended. Chalcedonian Christology comes in for round criticism but much of what it sought to maintain is asserted very strongly. On the other hand, a great deal of what Dr. Cadoux declares seems to us to be positively wrong, or else due to misunderstanding.

Dr. Cadoux's contention is that certain movements of thought notably Barthianism, have upset the balance of Christian theology. He maintains that what is needed is a thorough job of rethinking the tradition of Christian faith, not a blanket assertion of the tradition. We may agree with him on both counts; but where he fails is in his refusal or in his inability (whichever it is) to state that a great deal of his own theology is really found in the traditional statements, and to allow that every theology (including his own) can claim only an approximate statement of the truth of Christian life and faith.

Therefore, we may suggest, what is needed is not to "chuck over" the traditional statements but to see their historical place and their deepest meaning, and so use them as pointers toward a more adequate theology. Progress in this field will (we venture to think) be by way of more profound understanding and expansion of the historical theology and not by denial of it. In any case, it may be said that the vagaries of much recent theology (say for 75 years) suggests the wisdom of Mr. Belloc's line:

... always keep a-hold of Nurse  
For fear of finding something worse.

That does not preclude "growing up"—but when we are growing up, we may find that "Nurse" was a wise old lady and know pretty well what was likely to be best.

W. NORMAN PITTENGER.



# NEWS OF THE CHURCH

## News of War Comes to Many in Church

Sermons Interrupted and Services  
are Delayed as Great Britain De-  
clares to Fight

(Passed by British Censorship)

LONDON—The news that war had been declared between Great Britain and Germany, together with the whine of the first air raid warning sirens, came to many of the English people when they were in church on Sunday morning, September 3d. The news interrupted sermons in the progress of the Eucharist. At St. Paul's cathedral here, however, the morning service was almost at an end when the people first learned of the step the government had taken. The congregation withdrew to the crypt where the Bishop of Willesden, who had preached the sermon, gave them the blessing.

### BOYS AND MEN NOT AVAILABLE

Because of the evacuation of children from London and other regions of the country, classed as danger zones, the choirs in many churches are now minus their boys, and soon there will be few men available; for in addition to those who are joining the army, navy, or air force, there is the great host who with the women of the country are taking part in the admirably organized and efficient civil defence of Great Britain.

In accordance with a bill passed at the last session of the Church Assembly, the Archbishop of Canterbury has issued a set of regulations to the diocesan bishops dealing with wartime conditions in churches and their possible use for other purposes than public worship in special circumstances. Ancient and beautiful stained glass windows have been removed from the windows of several cathedrals and churches, together with ecclesiastical treasures, to safe keeping.

### ARCHBISHOP'S ATTITUDE

So far as can be ascertained, the attitude of most Churchmen coincides with that of the Archbishop of Canterbury who has written:

"We have no feelings of enmity toward the German people. Rather we have a feeling of sympathy. Their minds have been misled by what can only be called an unscrupulous propaganda, and we believe that their hearts long for peace as truly as ourselves.

"As to the aims of German policy, our objection is primarily not to all of these aims themselves, but to the methods which have been, and are being, used to attain them. For these methods involve a principle which contradicts the fundamental conditions of any civilized order among nations. It is the principle that a State is entitled to use force

## Dean Powell is Elected Once More by Louisiana

NEW ORLEANS, LA.—The Very Rev. Noble C. Powell, dean of the national cathedral in Washington, was again elected Bishop of Louisiana, to succeed Bishop Morris, retired diocesan. The action took place on September 20th, on the first and only ballot, at St. James' church, Baton Rouge.

Dean Powell was previously elected head of the same diocese on April 12th, after a deadlock between clergy and laity. On May 12th it was announced that the dean had declined the election and that the standing committee, feeling the question of time was an important factor in the dean's decision, planned to ask him to reconsider.

The vote on September 20th was clergy 23, laity 27 for Dean Powell; clergy 15, laity 9 for the Rev. Donald H. Wattley.

or the threat of force to violate the independence or annex the territory of other States, simply in order to increase its own resources for power.

"Plainly, if such a principle were allowed free course, not only stable peace, but the security of all those other and very different principles of liberty and justice which are dearer than peace, would be impossible.

"It is, therefore, no question of our own interests that is directly involved. It is a great moral issue on which the future welfare of the world depends. On such an issue we must take sides. We cannot be neutral."

### MUST NOT BE SELF-RIGHTEOUS

At the same time, the Archbishop is insistent that the struggle must not be faced in a spirit of self-righteousness.

"If," he writes, "in the inscrutable providence of God the awful scourge of war is to fall upon Europe, we may look on it as a judgment upon the neglect of the laws of God's kingdom. In obedience to these laws all nations have fallen short, and deserve some measure of judgment. Have there not been features in the policy of our own nation and of our ally, France, from Versailles onward, on which it is difficult to look back without some sense of shame? If believing our cause to be just, we dare commit it to Him who judges right, it must be with real penitence in our hearts and an honest desire hereafter as a nation to be more loyal to His Sovereign Will."

### New Facilities at Kemper Hall

KENOSHA, WIS.—At Kemper Hall, which opened on September 18th with a large enrolment, an enlarged and newly equipped science laboratory, new quarters for costumes and properties, a new make-up room for the dramatics department, and a new office and equipment storage room for the athletic department are some of the many extensive improvements made during the summer.

## Neutrality is Urged by Religious Press

Almost Unanimous Voice is Raised  
to Advocate America's Remaining  
Aloof from European Struggle

NEW YORK (RNS)—With almost a unanimous voice the religious press of America has urged the United States to maintain a calm aloofness from the European scene and, at the same time, to work and pray unceasingly for peace.

Representative of Protestant editorial opinion is the *Christian Century*, influential non-denominational weekly, which points out that:

"Neutrality will depend in large measure—especially if this proves to be a long war—on the reality of America's will to peace. . . . The Christian ministry must bear a large share of the responsibility for keeping alive this will to peace. . . . The quality of the Christianity which the Church exhibits throughout this war crisis will fix the fate of the Church for years after peace returns."

### DISCIPLES OF CHRIST

Referring directly to the neutrality policy of the United States, the *Christian-Evangelist*, national weekly of the Disciples of Christ, declares that:

"We must not allow the United States to find itself in the position where its participation in this new European war becomes inevitable. Our neutrality policy should be aimed at keeping us out of war. . . . Whatever may happen in Europe during the weeks and months ahead, the United States should not become involved."

The *Friend*, Quaker bi-weekly, urges:

"Genuine collective security, which means provision for the settlement of all disputes by peaceful and orderly means, the acceptance of the settlement, and at least the avoidance of encouragement to any nation to resort to war instead of to peaceful settlement, is the minimum condition for a durable peace in a community of nations. Pacifists should strive to develop that idea, even in the midst of events which seem to repudiate it."

### UNITED LUTHERANS

"To the Lutherans in the United States and Canada," says the *Lutheran*, official organ of the United Lutheran Church, "the burden of disappointment and grief is the more heavy because millions of our followers are involved. We know they, as well as we, see in war a product of the sin of the world, the effects of which are destructive of confidence in God, productive of fraternal hatreds, and the cause of deep sorrow for both victor and vanquished. We are one with them in the prayer to God that the period of woe may be brief."

The *Presbyterian* and *Zion's Herald*, Methodist weekly, both urge calmness in the face of a European war. The former counsels that "this is a time for sober





NEW EPISCOPAL RESIDENCE FOR THE DIOCESE OF QUINCY

Bishop Essex of Quincy recently moved into this beautiful house at Peoria, Ill., which the diocese purchased a short time ago.

thought and deliberate action," while the latter warns that the time is at hand for "cool heads and earnest prayer."

At least one Protestant journal, however, will reserve all war comment.

"Let us once and for all state our editorial policy in this crisis," says the *Ansgar Lutheran* (United Danish Evangelical Lutheran Church in America). "When you turn to your Church paper, you will not find any discussion of war. We know that you get more of that than you can stand over your radio and in your daily paper. . . . The world today needs more than ever a praying Church, a Church that holds fast to the Word of God."

#### MINORITY NOTE

The Universalist *Christian Leader* sounds a minority note in its statement that:

"For the good of mankind, if good can be salvaged out of this dreadful wrong, we should help England and France by money, by munitions, by friendliness, and all other means in our power. And if these democratic nations should be defeated, as defeated they may be with Russia out, we must gird up ourselves like men and go into the new dark ages with invincible faith that men of goodwill under God at long last again will be able to build on stronger foundations a better civilization than the best our world has known. . . . Naturally the United States will repeal its foolish neutrality laws. 'Cash and carry' does not represent high moral conviction but it represents something better than the die-hard isolationism of the present law."

#### ROMAN CATHOLIC COMMENT

Running through editorial comment in the Roman Catholic press is an insistent demand that America be kept out of the European conflict and that a "will to peace" be made paramount in this country.

*America*, Jesuit review of the week, takes a positive stand as a conscientious objector. A leading editorial declares:

"Needless to say this review aligns itself with those who hold that it is impossible at this moment to justify on moral grounds American participation, direct or indirect, in any war in Europe. . . . We hope that Congress and the administration will realize

that millions of Americans do not admit that a war is made just when Congress declares that it is just. We had a few conscientious objectors in this country during the World war. Should another world war come, we shall have millions. One of them will be this review."

The *Commonweal*, a lay weekly, advocates concerted neutral action:

"If war is not to be inevitable for us we must recognize where our interests lie and act accordingly. . . . Our place is not beside Britain and France or even invaded Poland but with the neutral nations of the world. . . . Let us act in concert with the other neutrals in the cause of peace."

#### AGAINST OFFENSIVE WAR ONLY

All wars but defensive wars are opposed by the *Tablet*, Roman Catholic weekly published in Brooklyn, N. Y.

"Oppose every person, every paper, every movement which seek to put the United States into war, and denounce every measure which would tend to violate our neutrality. . . . The *Tablet* has been a consistent opponent of any war but a defensive war. We reiterate that policy now and shall continue to do so. We not only hate war but we see absolutely no reason for the United States being involved in the present titanic conflict."

The *Wanderer*, national Roman Catholic weekly, makes an appeal "to our Catholic fellow citizens to insist on the strictest neutrality on the part of the American government so that we may abstain from any action which directly will tend" to draw us into the present European struggle.

#### Announces New Responsibility

WILMINGTON, DEL.—The diocese of Delaware, as part of its apportionment to the National Council, has assumed responsibility for the salary of Bishop Littell of Honolulu, it was announced by Bishop McKinstry of Delaware when the clergy of the diocese met September 10th and 11th at Rehoboth. Bishop Littell is the son of the Rev. T. Gardiner Littell and a native son of Delaware.

## Clergy Ask Church to Stand for Peace

Meeting at Michigan Conference  
They Urge Prayers for All Men  
Regardless of Race or Creed

PORT HURON, MICH.—Sixty-five clergy meeting September 7th to 8th under the sponsorship of the diocesan field department, at the Woman's Benefit association camp near here, passed a resolution asking "that the Episcopal Church shall stand for the peace of the world to be achieved by the teachings and methods of Jesus Christ."

The complete resolution said:

"The clergy of the diocese of Michigan at the present world crisis affirm that it is the purpose of the Christian Church to stand for humanity as a whole. We ask that the Episcopal Church shall stand for the peace of the world to be achieved by the teachings and methods of Jesus Christ. We believe therefore, in the following:

"(1) The Christian Church is the House of God for all peoples of the earth, and we should pray for all peoples regardless of nationality, race, creed, or color.

"(2) Since war is a denial of the Christian fellowship of all nations, we will endeavor to guard the public services of worship, and the Church's property, against being used as instruments for the promotion of war.

"(3) In order that we may prepare the minds of ourselves and of all people for the making of a fair and just peace, we will do all in our power to promote the practice of love, faith, and forgiveness, and to dispel within ourselves and within others the spirit of greed, bitterness, and hatred."

#### THREE CONFERENCES IN ALL

The diocesan field department sponsored three conferences during the week of September 3d, all 24 hours in length. More than 100 Churchwomen met on September 5th and 6th, and about the same number of laymen on September 9th and 10th.

The program, identical in all three conferences, was built around the theme of Christian Leadership, and included sessions on the afternoon and evening of the opening day in each case, and on the morning of the second day.

## Bishop Wilner Suffered Broken Arm, According to Late Report

NEW YORK—Late information received at National Council offices here stated that Bishop Wilner, Suffragan of the Philippine Islands, suffered a broken right arm in the automobile accident previously reported [L. C., August 30th]. With the Bishop in the car were the Rev. Arthur H. Richardson, of Brent school, Baguio, whose left arm was broken and who suffered head injuries necessitating 17 stitches, and the Rev. William H. Wolfe, of Boracay, who was badly bruised, but escaped without broken bones.

The accident occurred on a trip from Manila to Baguio. All the injured were hospitalized at St. Luke's, Manila, and are recovering rapidly.



## Miles of Pennies in Six Years of Plan

Chicago Collects \$129,000 With  
Pence Cans; 12,000 Families Con-  
tribute Coins

CHICAGO—One hundred and fifty miles of pennies—enough if placed in a straight line to reach from Chicago to the banks of the Mississippi river—have been collected by some 12,000 families in the local area in the years the Pence plan has been in operation.

This was disclosed recently by Sylvester Lyman, executive secretary of the Pence, in a report issued on the anniversary of the program. He announced that \$129,000 has now been raised through this plan.

Mr. Lyman also reported that the plan has been adopted as a money-raising project in points as far distant as British Columbia, Canada, and Hawaii, and has been taken up by hundreds of churches in the United States, with a number of Episcopal churches and dioceses using it.

The plan has spread to such an extent, he said, that many other denominational groups are now using it, including units of the Evangelical Lutheran, Presbyterian, Methodist, Congregational, Reformed Episcopal, Lutheran, Baptist, and the United Methodist National churches.

He cited the average gift in Chicago as approximately one and one-half cents a week, with some Pence collections running as high as \$15 or \$20 regularly for each church.

## Letters Dimissory Must Not be Withheld, Church Court Decides

JACKSON, MISS.—An important precedent was established, it is believed, by a diocesan court here when it handed down a decision of not guilty of ministering without a license, in an action instituted by the Bishop of Mississippi against the Rev. William Estornelle.

With the Bishop's approval, a call to the Bishop had been extended to the Rev. Estornelle and accepted by him. However, his letters dimissory from the diocese of New Jersey were withheld by the then Bishop of New Jersey after conference in the Bishop of Mississippi.

The Mississippi diocesan court held that the Bishop has no right arbitrarily to withhold letters dimissory, under the provisions of Canon 21, Section V; and that therefore, in equity, the situation was as if the Bishop of New Jersey had issued the letters, and the Bishop of Mississippi had accepted them.

The court held the defendant guilty of encouraging a congregation in rebellion against diocesan authority, and an appeal from this decision is being carried to the Episcopal court of review by Dr. Charles Dibble, attorney for the Rev. Mr. Estornelle.



"ATHENIA" SURVIVOR

Miss Bernice Jansen, missionary of Sendai, Japan, was returning to the United States on furlough, when her ship, the "Athenia," was torpedoed by a German submarine. She suffered head injuries in the resulting explosion and was hospitalized in Galway, having lost baggage, money, and clothing. Miss Jansen is head of the kindergarten department and country supervisor, in the district of Tohoku, her headquarters being at Aoba Jo Gakuin, the Green Leaf girls' school, in Sendai.

## Drs. Grant and Robbins to Conduct Services at 100th Year Observance of Bexley

GAMBIER, OHIO—The Rev. Dr. Frederick Clifton Grant, professor of Biblical theology at Union theological seminary, and the Rev. Dr. Howard Chandler Robbins, professor of pastoral theology at General theological seminary, will conduct Morning Prayer and sermon and Evening Prayer and sermon, respectively, on October 22d, when the Bexley Hall centennial is begun here.

The next day the Rev. Alexander Clinton Zabriskie, professor of medieval and modern Church history at Virginia theological seminary will deliver an address, as with the Rev. Nils Martin Persson Nilsson, rector of the University of Lund.

Others who will take part in the centennial exercises include the Rev. Dr. Orville Ernest Watson and Professor W. C. Seitz.

## Will Mark American Indian Day on October 1st at Conn. Reservation

KENT, CONN.—American Indian day will be observed at Schaghticoke Indian reservation, one mile west of here, on October 1st, with the Governor of Connecticut, Raymond E. Baldwin, and his wife taking part, according to an announcement by Chief Swimming Eel.

The program, which begins at 11:30 A.M. and lasts until 7 P.M., will include the lighting of the council fire and peace pipe ceremonial, an address of welcome by Chief Frank Cogswell, an Indian Sunrise song, and an address by Dr. George C. Stagg, Flying Eagle, on The American Indian.

## List of Missionary Sailings is Provided

Church Missions House Receives  
Many Inquiries About Workers  
Going to and From Field

NEW YORK—War interference with shipping has resulted in many inquiries at the Church Missions House, New York, about missionaries who may be traveling to or from their fields. The Department of Foreign Missions has supplied the following list of sailings:

The Rev. and Mrs. Hollis S. Smith and their two children, Marjorie and Hollis, sailed September 2d from Vancouver on the *Empress of Canada* for Shanghai.

T. Foster Teevan sailed for Shanghai on the same ship.

Miss Ella L. A. Foerstel sailed on the same ship, her destination being North Kwanto.

Mrs. Claude L. Pickens and children, Samuel, Peter, Marjorie, Katrina, and Patricia sailed September 16th on the *Empress of Russia* from Vancouver for Chefoo. Mr. Pickens, missionary to the Moslem peoples in China, had been working among the Moros in the Philippines, waiting to return to China. Arrangements having now been made for his return, his family sailed to join him. Mrs. Pickens in her goodbye message wrote, "Do remember us in prayers and write to us occasionally."

The Rt. Rev. William M. M. Thomas, Bishop of Southern Brazil will sail September 29th on the *Southern Prince*, for Rio de Janeiro, taking with him the Rev. and Mrs. Custis Fletcher. He is to take up new work in the Brazil field, following a rectorate of 11 years at Grace church, Paducah, Ky.

## Montana Rector is Honored by Chamber of Commerce Celebration

LEWISTOWN, MONT.—The Rev. and Mrs. George Hirst were honored here recently by a farewell party, staged by the local chamber of commerce and attended by many city and state leaders. Mr. Hirst had been serving this city and district for 27 years. He was rector of St. James' church here.

Bishop Fox of Montana spoke at the celebration, remarking on the great contribution Mr. Hirst had made to the diocese, as did Bishop Daniels, his Coadjutor. The dinner was served by the women of the Methodist and Presbyterian churches.

## To Anticipate Foreign Payments

NEW YORK—Because of the possibility of mails being delayed in certain areas by war conditions, the treasurer of the National Council is arranging to anticipate payments to some of the mission staffs, particularly in Liberia, Brazil, and the Jerusalem and the East mission.



## Forsake Business to Give Aid to Church

Four Young Men in Tokyo, Japan, Decide to Become Missionary Teachers at St. Paul's

NEW YORK—The striking story of how in recent months three young American and one English businessmen, located in Tokyo, Japan, have given up promising business careers to become missionary teachers on the St. Paul's university staff, is told by Paul Rusch, also a member of the university faculty.

When it is considered that the university asks its faculty members to give full time and pays something under \$20 a week for salary, the action of these four young men, Mr. Rusch points out, is the more striking.

They are: David McAlpin Pyle of New York, graduate of Princeton, who went to Japan to begin a diplomatic career; Warren Nuenzenmeyer, graduate of University of Kansas, who has been on the faculty of the American school in Japan three years; Vincent Canzoneri, Rollins college, who went to Japan three years ago on a fellowship to explore Japanese music, and J. Hamish Sutcliff, the young Englishman, who went to Japan with a banking corporation.

### CAMP SEISEN RYO HELPED

Close associations with missionaries and a house party at the newly established Camp Seisen Ryo were deciding factors in the decisions of these young men to give their lives to work for the Church. The three Americans have been admitted into the St. Paul's university chapters of the Brotherhood of St. Andrew and are chapter councilors.

More than 30 college men at St. Paul's have been baptized since spring and recently 27 were confirmed.

Another significant incident connected with St. Paul's university is the recent confirmation of a young man, a Baptist, who was graduated two years ago. He decided his community, a suburb of Tokyo, needed a church; organized a Bible class in his own home, and eventually presented seven young people at the university chapel for baptism. All seven, together with the young man who prepared them, were later confirmed by Bishop Reifsnider.

### Growth in Larchmont, N. Y.

LARCHMONT, N. Y.—Increased facilities for the growing activities of St. John's, Larchmont, are being provided for in the remodeling of the parish house. The present church school will have ample accommodations in the structure, which has not been possible heretofore, according to the Rev. Francis J. H. Coffin, rector. The building program has been made possible by a legacy to the church from the late Mrs. Eleanor Proctor Riley. The total cost of the reconstruction will be approximately \$30,000.

## Rev. Arnold Nash is to be Lecturer at Berkeley

NEW HAVEN, CONN.—The visiting English lecturer this year at Berkley divinity school will be the Rev. Arnold Nash, general secretary of the Church of England Moral Welfare Council.

Mr. Nash took his degree of Bachelor of Arts at Liverpool university in 1927. His studies were in the field of science, and the subject of his thesis for the degree of Master of Arts, which he also took at Liverpool university, was Natural Science and the Problem of Theism. In 1932, having decided to take Holy Orders, he became a student at Ripon Hall, Oxford, and then took up the study of economics at the University of London, the subject of his thesis there being Scientific Method in the Social Sciences.

In 1932-1935, while he was a graduate student at the University of London, he was at the same time secretary of the Student Christian Movement. The Moral Welfare Council, of which he is now the general secretary, seeks to coördinate the thought and action of the Church of England in relation to the place of sex, marriage, and the family in the Christian life.

Mr. Nash is the editor of a book, *Education for Christian Marriage*, which has just come from the Student Christian Movement Press.

## To Hold Metropolitan Missions Training Institute in October

NEW YORK—The 11th metropolitan missions training institute will be held October 9th and 10th, at Rutgers Presbyterian church here, according to Mrs. Orrin Lawrence Brodie, vice-president of the New York diocesan department of education. For the first time the institute will be interdenominational, including Baptist, Congregational, Episcopal, Methodist, Lutheran, Presbyterian, and Reformed representatives.

Miss Frances P. Arnold, program advisor of the Girls' Friendly Society of the United States in America, will be one of the leaders. Another Episcopalian taking a prominent part in the institute is Mrs. R. C. Hathaway.

### Takes Up Duties in N. Tex.

CANYON, TEX.—Miss Jeannette Young has taken up her work here, succeeding Miss Helen Lyles as the United Thank Offering missionary for the district of North Texas. Her special duties are that of college student counsellor at West Texas state college and advisor on Christian education throughout the district.

### Deaconess is Set Apart

SPRINGFIELD, ILL.—Miss Madeline Dunlap, graduate of Chase school, Chicago, was set apart as a deaconess at Christ church here on September 8th by Bishop White of Springfield. She was presented by the Rev. Jerry Wallace, and will continue to work in Augusta, Ga.

## Pacifists Will Meet at Incarnation, N. Y.

Rev. E. M. McKee to Open Meeting: to be Followed by Bishop Jones on "Present Decisions"

NEW YORK—When the Church conference on Our Christian Duty in the Present Crisis opens on the afternoon of October 9th at the Church of the Incarnation here the Rev. Elm M. McKee, rector of St. George's church, New York, and chairman of the convoking committee, will speak on The Reason for and the Scope of This Conference.

An unusual feature of the conference will be the celebration of Holy Communion at 2:30 P.M.

Bishop Jones, resigned, chaplain of Vassar college, will discuss the Present Decisions in the Light of Past Experience, and, following his talk, discussion will be opened by the Rev. Eric Tasman, rector of the Church of the Holy Communion, South Orange, N. J.

Because of the present state of world affairs and the possibility for even greater chaos, it is believed that this conference is of especial importance. Recent European events give particular significance to the topics on the agenda.

Mrs. Henry Hill Pierce, member of the National Council, will talk on Religion and Pacifism as a Force for World Christianity, and the Rev. S. Whitney Hale, rector of the Church of the Advent, Boston, will open discussion on this subject.

The Rev. Dr. John Gass, rector of the Church of the Incarnation, New York, has as his subject, The Church as a Means of Peace. His discussion will be opened by Grant H. Code, the well known writer and lecturer.

The summary and presentations of the findings of the conference will be by Rev. Dr. W. Russell Bowie, chairman of the conference.

## John Worth, Noted Organist, is Honored in Fayetteville, N. C.

FAYETTEVILLE, N. C.—A memorial service was held for John Walker Worth for 32 years organist at the Church of the Advocate, New York, on September 3d in St. John's church, Fayetteville. The Rev. W. Tate Young is rector. Twenty members of choirs formerly trained by Mr. Worth sang his Communion service in "A." In the afternoon a memorial service was held at his grave in Old Cross Creek cemetery, which was dedicated by Mr. Young.

John Walker Worth was born in Fayetteville 63 years ago, member of a prominent North Carolina family. He was graduated from Trinity school and National Conservatory of Music. After serving as organist at St. Paul's church at Morristown, he went to the Advocate. He was closely identified with the work of the church, serving as church school teacher as well as organist and choir master. He died January 17, 1938.



# All to Prayer is Sounded by Leader

op Tucker Authorizes Special  
ea in Commemoration of 150th  
nniversary of Prayer Book

NEW YORK—A call to prayer has been issued by the Most Rev. Dr. Henry St. George Tucker, Presiding op, in connection with the commemoration on October 15th of the 150th anniversary of the adoption of the Book of Common Prayer for use of the Church in United States.

The prayer which is suggested for use, which has been officially authorized Bishop Tucker, was prepared by a committee of the House of Bishops of the Church, including the Rt. Rev. Ernest M. es, Bishop of Long Island; the Rt. George Craig Stewart, Bishop of azago; the Rt. Rev. Herman Page, op of Michigan, and is as follows:

O God, by whose spirit the whole body of the Church is governed and sanctified, give Thee hearty thanks that by Thy inspiration Thy Church hath from its foundation ordained rites and ceremonies, and praises, for the glory of Thy name and the edification of Thy people.

More especially do we thank Thee, that Thou, in the course of divine providence, the American states became independent, the Church was moved to set forth the Book of Common Prayer in a form consistent with the Constitution and laws of this country, yet in agreement with ancient usages, and adapted to the spiritual needs of new times and occasions.

We beseech Thee to help us so to read, to learn, and inwardly digest Thy teachings set forth in this Book, that Thy name may be glorified, Thy Kingdom hastened, Thy Church increased, and Thy people strengthened in faith, courage, and devotion to Thee. All this we ask through Jesus Christ our Lord, to whom with Thee and the Holy Spirit be all honor and glory, world without end. Amen."

## Year of Study at Perkins Institution is Completed by Blind Arizona Navajo

BOSTON—Madelene Beyal, blind Arizona Navajo Indian girl and one of the five legally adopted children of Miss Anne Cady, United Thank Offering missionary stationed at Fort Defiance, Ariz., is back at the mission of the Good Shepherd after a year of study in the Perkins Institution for the Blind, Watertown.

This year of valuable experience for this exceptionally gifted girl was made possible through the assistance of the American Foundation for the Blind and the generosity of the institute. Miss Beyal, with .1% vision, is so keenly responsive that in many ways she "sees" better than the average person.

She has taken training in secretarial work in the expectation of becoming self-supporting, furthered her study of music, and ended by a happy summer in a camp for blind girls where she won exceptional honors, one highly prized one being for her fine influence as the greatest inspiration for good to her fellow campers.

Miss Kate L. Cotharin, chairman for Indian missions under the women's division of the Massachusetts Church Service League, was Miss Beyal's sustaining friend and helper during this year in Massachusetts.

## Prepares List of Hymns to Give Musical and Emotional Variety

BOSTON, MASS.—Variety in selection of musically and emotionally educative hymns will be aided by the list prepared by the Rev. Wolcott Cutler, rector of St. John's church, Charlestown. Intended primarily for the upper department of the church school, the list will prove its value with any congregation.

Omitting seasonal hymns, Mr. Cutler has listed 100, with tunes and hymn book numbers, and space for check marks.

## Announce Extension Courses for 1939-40

General Theological Seminary Has  
Studies for Clergy, Organists, and  
Laymen Scheduled

NEW YORK—The General theological seminary has announced its extension courses for 1939-40, these courses being for Church people in and near New York, under the auspices of the association known as the Friends of the Seminary. The dean of the seminary, the Very Rev. Dr. Hughell E. W. Fosbroke, will give a course this season. This course, for the clergy only, will consist of four lectures (on the four Mondays in November, 6th to 27th inclusive, at 11 A.M.) on The Old Testament and the Laity, and will consider primarily how to present the Old Testament to the people.

A course for organists and choirmasters will be given on the Tuesdays from October 10th to November 28th, at 8 P.M., by six noted Church musicians. These are Dr. Becket Gibbs, organist of St. Ignatius' church, New York; Dr. T. Tertius Noble, organist of St. Thomas' church, New York; Norman Coke-Jephcott, organist of the Cathedral of St. John the Divine, New York; Dr. David McK. Williams, organist of St. Bartholomew's church, New York; the Rev. John W. Norris, secretary of the Hymnal commission and music editor of THE LIVING CHURCH; and Ray Francis Brown, instructor in music and organist at the General theological seminary.

### OTHER EXTENSION COURSES

The other extension courses are as follows: The Prophets, six lectures by the Rev. Dr. Cuthbert A. Simpson, for men and women, on six Mondays, from October 2d to November 6th at 8 P.M.; The Faith of a Christian, five lectures by the Rev. W. Norman Pittenger, for men and women, on the Mondays from November 13th to December 11th at 8 P.M.; The Passion of Christ, five lectures by the Rev. Dr. Donald F. Forrester, for men and women, from January 8th to February 5th, at 8 P.M.; Social Problems of the Christian, a course of five lectures for young people by the Rev. Thomas J. Bigham, Jr., on the five Mondays from January 8th to February 5th, at 8 P.M.; Approaches to Reunion: Catholic and Protestant, a seminar for the clergy and laity conducted by the Rev. Dr. Howard Chandler Robbins and the Rev. Dr. Edward Rochie Hardy, Jr., on six Mondays from April 1st to May 6th at 8 P.M. An eighth extension course for men and women is planned and will be announced later.

### REGISTRATION

Registration for all courses should be made with the registrar of the General theological seminary, Chelsea Square, New York. A charge of \$1.00 is made for each course, excepting Dean Fosbroke's course and that of Fr. Bigham.



SCENE FROM PRAYER BOOK SESQUICENTENNIAL DRAMA

"The Great Book," a play by the Rev. Dr. Phillips E. Osgood on the history of the Book of Common Prayer, will be widely used in connection with the 150th anniversary of the book's adoption, October 15th. The scene above is from the first presentation of the pageant, August 15th at Evergreen, Colo. The Rev. Canon Winfred Douglas was the director.



### New Baptistry in Bradford, Pa.

BRADFORD, PA.—The Church of the Ascension here was recently enriched and beautified by a new baptistry, placed near the west door. The font is unusual, for it is built in the shape of an altar, the bowl being cut in the center of the mensa and covered with a large slab of marble. It is possible to use the font as a side altar for weekday celebrations of the Holy Communion. The font was designed by the rector, the Rev. Henry S. Sizer, Jr.

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## The Anglican Communion

JUST what is the Anglican Communion? In this editorial from THE LIVING CHURCH of July 19th, you have the specific answer. One rector thought so highly of it he ordered 2,000 copies.

Republished in 8-page pamphlet form, with a chart of the dioceses in the Communion, it is now available at five cents a copy, or \$2.50 a hundred, postage additional.

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## Duties of Churches Today Are Outlined

Dr. Buttrick of Federal Council Tells What Should be Done Now That War Has Come

NEW YORK—Five duties of Churches in this tragic time were outlined by the Rev. Dr. George A. Buttrick, president of the Federal Council of Church of Christ in America, in a speech delivered September 8th over the facilities of the National broadcasting company.

Dr. Buttrick said in part:

"Though president of the Federal Council of Churches, I am not now speaking their official word, which doubtless soon will be issued. This word is mine, and its responsibility. But I think it measurably reflects the mind of goodwill of our American Protestantism in the light thus far given us and as we wait fuller light.

"The war, now a week old, still beggars belief. We had trusted, despite all dark omens, that the sanity, if not the reverence, of rulers and peoples, would have recoiled from this blood-letting. But war has come, and the end is 'not yet.' We in America cannot live apart. If we could and did we would despise ourselves. In prayer and compassion we intercede from the stricken family of mankind that the light of God may soon break upon us again and the pity of God heal us. But, despite all deep distress, we are not in despair. For the truth and love of God are not in eclipse except as we have turned away from Him to live in our own shadow. . . .

"The duty of our Protestant churches in this tragic time is not far to seek. We now try to trace it in plain terms.

#### FIRST DUTY

"First, we shall do well to keep unbroken our worldwide Christian fellowship. War's hatreds must not sever the bonds by which Christians everywhere are bound to one another and to God. It is a cheering fact that in these recent years, when nations have been hostile and sundered, the Christian Churches have held world conferences (which nations have not held) and that there Christians from all lands have met in instant mutual trust. We must keep these bonds. . . .

"Second, American Protestantism must lead the nation to repent, forbear, forgive, and in every word and work of reconciliation. The command of Christ still holds that we should 'love one another.' This does not mean ever that we should condone evil, but rather that we should renounce evil. It means that we should resist propaganda and refuse all hatred—a requirement resting especially on ministers, since their utterance is credited to the whole Church, and may, if it is violent or unseemly, bring the cause of Christ into disrepute. . . .

"Third, American Protestantism must enter into the fellowship of suffering with the millions on both sides of every battleline. We should abhor profiteering, especially profiteering in arms and blood, and hold any government renegade that does not try effectively to curb it. Instead we should seek to lighten the world's tragic burden. I find myself wishing (again it is a private word for which I take private responsibility) that our churches might find some clearcut means to minister to prisoners of war, to discourage

## Anti-Church Agitation in Berlin Ceasing—Report

BERLIN—Anti-Church agitation ceasing here, according to Protestant Confessional Synod quarters, the war having quieted Nazi strife with the Church; and Church authorities striving to eliminate it completely for the sake of national unity.

Politics in sermons are now excluded and most sermons are being built on the theme that the war is the "punishment of God for falling away from Christ." Services, despite the war, are "only slightly better attended" than in peace time, contrasted with 1914 when churches were filled. This fact is attributed to government anti-Church activity.

Many Evangelical ministers are fighting or have been mustered into service. It is estimated that as many as 42 of the ministers may be called up.

reprisals, to comfort refugees everywhere and by reconstruction units to rebuild shattered homes and cities. . . .

#### FOURTH DUTY

"Fourth, our American Protestantism do well to strengthen our government's pose to keep us out of war. But our motto must be clear. It is very easy to be neutral from base motives. We must be neutral from high and costly motives: not for physical safety, not in the attempt to maintain a possible isolation from world problems, surely not for commercial gain, but because we know war is futile and because we are eager through reconciliation to bring a kindlier world. . . .

"Fifth, we can pray. True prayer is our last resort. It is not an escape. It is not a plea for security. It is a beseeching of God's compassionate will may be done among men. It is a spiritual force stronger than all armies. It is a healing serum injected into the one body of mankind of which nations are members and of which Christ is the Head. Quietly it overcomes areas of dark infection and disease. It is the antidote of hate and the overcoming of violence.

"Our worship during these critical times should acknowledge the kinship of all nations; our churches should be filled with the Spirit of Him who is the world's peace; altars should be places of earnest and unmitigated intercession. This is the nobler end for lack of which the world is arid and cold. Let us pray and pray again in home, business, in church; and let us then strive to live more nearly as we pray. Thus, 'may the God of peace lead us into all peace.'"

## 109 Young People Attend Meeting Hear Bishop Ludlow and Fr. Kernan

DELAWARE, N. J.—One hundred nine young people from 37 parishes in the diocese of Newark gathered here September 8th to 10th at the young people's conference to discuss the conference theme: Shall Christianity Survive? Suffragan Bishop Ludlow of Newark, who recently returned from England, described the situation in that country.

The Rev. William Kernan, who has attracted attention because of criticism of Fr. Coughlin, Roman Catholic priest, and Mayor Hague of Newark, cursed Christianity and Democracy.





DEACONESS ELEANOR P. SMITH

## Training School to Open Under Deaconess E. Smith

NEW YORK—The New York Training School for Deaconesses, founded by the Rev. Dr. William R. Huntington, will open the academic year on October 3d, under Deaconess Eleanor P. Smith, successor to Deaconess Dahlgren and Deaconess Gillespy who retired in the spring of 1938. Deaconess Smith has 20 years of distinguished service. Deaconess Lydia A. Ramsay will be Deaconess Smith's assistant. The Rev. Dr. Charles N. Shepard will continue as war-time pastor with the same faculty.

Deaconess Smith was born in Galveston, Tex. Most of her early life was spent in Birmingham, Ala., where she was first a pupil and then a teacher in the Birmingham Conservatory of Music. Responding to a call to become a deaconess, she came to the New York Training school, from which she was graduated in 1926. For the next year she was at St. Mark's church, New Britain, Conn. In 1927 she went to St. Matthew's cathedral, Dallas, Tex., where she remained until 1932. From 1932 to 1937 she was director of religious education at St. Andrew's cathedral, Honolulu.

Deaconess Ramsay was born in New York. She received her education in New York schools and at Hunter college. After graduating from the New York Training School for Deaconesses in 1932, she went to the Virginia Blue Ridge region, where she worked for two years under Archdeacon Mason. Following this, Deaconess Ramsay came to assist Deaconess Dahlgren and Deaconess Gillespy at St. Faith's church. In 1936, she became a United Methodist offering worker in the District of Columbia, where, in addition to other activities, she had charge of the correspondence church school for the isolated children and young people of the entire state.

## Plans Two Preaching Missions

MARILLO, TEX.—An ordination and preaching missions are among the fall engagements of Bishop Seaman of North Texas. The Rev. Harrison H. Black was ordained to the priesthood in Sweetwater on September 21st, and preaching missions will be held in Beaumont for the Rev. F. F. Cameron and in Baytown for the Rev. P. W. Henckell.

## Conference Held by Peace Organization

Recent Declaration of War Gives Special Point to Papers Read at Reconciliation Meeting

HAVERTFORD, PA.—The Fellowship of Reconciliation, meeting at Haverford college for a national conference on Pacifism: A Faith and a Program, for which preparations had been under way for many months, drew not only members of the Fellowship but many guests, a large number of both groups being young men and women. The dates were September 8th to 10th, and thus the opening session was held just five days after the British and French declarations of war.

The scheduled program was followed, but the condition of the times gave special and poignant meaning to the prepared papers and peculiar significance to the round tables and discussions.

Among the leading speakers were Miss Muriel Lester, head of Kingsley House, London, the official delegate to this conference from the Fellowship of Reconciliation in England. Miss Lester's subject was International Peace and National Policy. Arthur Morgan, former head of the Tennessee Valley Authority, and the Rev. A. J. Muste, director of the Labor Temple, were other prominent speakers. The most moving speech was that made by Arthur Bingham, the young editor of *Common Sense* and author of *Insurgent America* and a 1939 book, *Man's Estate*. Mr. Bingham spoke for the youth of the world, who would be the first to die in war. At this session, the audience was about equally divided between young girls and boys between the ages of 18 and 25 and older men and women who lived through the World war.

On one afternoon the conference divided itself into commissions, each led by an expert dealing with a sub-topic of the subject for that day, A Pacifist Community in Action. In the evening, such commissions as desired reported their findings.

Mrs. Henry Hill Pierce of New York led the commission on The Pacifist Family. That on Prayer and Politics was led by Miss Muriel Lester. The Rev. A. J. Muste was the leader of the commission on What Is a Christian Economic? The commission on Youth Pacifist Policy and Practice was conducted by two of the young people.

## Bishop Thomas in Massachusetts

BOSTON, MASS.—Bishop Thomas of Southern Brazil preached in St. John's church, Beverly Farms, on the morning of September 24th at the invitation of the rector, the Rev. Bradford Burnham.

On the evening of this one Sunday in Massachusetts, Bishop Thomas gave the address in Christ church, Cambridge. Everett Titcomb, with the new Schola Cantorum, presented the first evening of the new musical service, and the Rev. Dr. C. Leslie Glenn, rector, was in charge.

## AS A PRIEST, DO YOU INSTRUCT FOR MARRIAGE?

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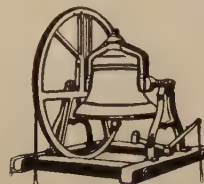
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## ANNOUNCEMENTS

## Caution

LEIGHTON, ROBERT—Caution is suggested in dealing with a young man giving the name of Robert Leighton and claiming to be a member of the Church. He is reported to be in or near Chicago and to be operating in various churches. He is about 25 years old, 5 feet 7 inches high, dark complexion, black hair, bad teeth, well-groomed and well-spoken. He has unusual knowledge of the Church for a layman. He claims to have been educated abroad, and to have spent time in an English monastery. Further information may be obtained from the REV. DAVID ROSE, Christ church parish, Pensacola, Fla.

## Deaconesses

THE CHICAGO CHAPTER OF DEACONESSSES announces the setting apart of Miss MADELINE DUNLAP as a deaconess on September 8th in Christ church, Springfield, Ill. The Rt. Rev. John Chandler White, D.D., officiated and the Rev. Jerry Wallace presented the candidate.

Deaconess Dunlap graduated from the Chicago Church Training School in 1937 and went immediately to Augusta, Ga., where she has been assisting Deaconess Bylesby at Christ Church Neighborhood House. Deaconess Dunlap will return to Georgia to continue this work.

May God grant her many happy years of service as a deaconess of the Church!

## Died

MOORE, JULIA HARRISON, a communicant of St. Paul's church, Indianapolis, Ind., entered into eternal life, September 3, 1939.

"For all Thy Saints who from their labors rest,  
Thy Name, O Jesus, be forever blest."

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NURSE, executive of middle age, devoted to Catholic, desires position as Churchworker, Creative social worker. Twelve years' experience hospital administration; several years with Mission. Member leading nursing and hospital organizations. References exchanged. Box B-391, THE LIVING CHURCH, Milwaukee, Wis.

PRIEST, 38, desires curacy in the East. Catholic minded but not extreme in ceremonial. H-398, THE LIVING CHURCH, Milwaukee, Wis.

GOVERNESS' or companion's position wanted. Churchwoman, practising Catholic, with teaching and travel experience. Excellent references. Box L-394, THE LIVING CHURCH, Milwaukee, Wis.

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COMMUNION IN ONE KIND—We have a few hundred copies left of this remarkable discussion by the Rt. Rev. Dr. Benjamin F. Ivins, Bishop of Milwaukee, of an important liturgical problem. The article first appeared in the June 7th issue of THE LIVING CHURCH. Order once, while they last, at 5 cents each, \$2.50 100, postage additional. Dept. R, THE LIVING CHURCH, Milwaukee, Wis.

## RETREATS

## FREE—RETREAT NOTICES

THE LIVING CHURCH, in an effort to promote the practice of going into Retreat among laymen and clergymen, calls attention to its new service. In the future, THE LIVING CHURCH will print free of charge in its classified section notice of any retreat held for Episcopal clergymen, laymen, or laywomen. Further notices will be charged for at our usual low rate of 25 cents per line.

Send notices early to the advertising department of THE LIVING CHURCH, Milwaukee, Wisconsin.

A RETREAT for women will be held at Seabury House in Faribault, Minn., beginning with dinner on October 5th and closing after breakfast on the 7th. The REV. E. CROFT GEAR, Minneapolis will be the conductor. Charge of \$4 for three days. Reservations may be made at Diocesan office, 1111 Nicollet avenue, Minneapolis.

## ROOMS

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## tion of Two New Trust Funds Announced by Dr. L. Franklin

NEW YORK—Creation of two new trust funds is reported by the treasurer of the General Council, Dr. Lewis B. Franklin. One of \$1,000, from an Iowa church, is for "general missionary purposes." The other, of \$4,000, provides that the income is to be paid to a designated beneficiary during lifetime, and, upon the death of the beneficiary, principal and interest are to be used at the "discretion of the General Council, with special thought of building churches in China."

### Fr. Craven to St. Mary's

NEW YORK—The Rev. Arnold Bates Craven, recently of the staff of St. Clement's church, Philadelphia, will be welcomed to the clergy staff of the Church of the Virgin, New York, on October 1st. He will work with the Rev. Grieg Craven, who will begin his rectorate there the same date.

## NECROLOGY

✠ May they rest ✠  
in peace.

### EVERARD W. DANIEL, PRIEST

DETROIT—The Rev. Everard W. Daniel, for the past 18 years rector of St. Matthew's (Colored) parish, Detroit, died on September 6th, following a long illness.

The funeral service was read in St. Matthew's church on September 9th. So great was the reverence in which Fr. Daniel was held in Detroit that the church and parish house were crowded, and it was impossible to find parking space within several blocks of the building. Prominent citizens of Detroit, including a judge and an ex-mayor, were the honorary pallbearers. The service was conducted by the Rev. R. D. Brown of Pittsburgh, for nearly 40 years a close friend of Fr. Daniel. Fr.

Brown had unsuccessfully attempted to come to Detroit on a previous occasion to visit Fr. Daniel, and had arrived here only shortly before the latter's death. He was assisted in the service by Bishop Creighton, Coadjutor of Michigan, the Rev. Francis B. Creamer, and the Rev. James G. Widdifield.

Fr. Daniel was born on February 22, 1876, at St. Thomas in the Virgin Islands. He attended St. Augustine's school and New York university. He trained for the ministry in the General and Union theological seminaries.

Fr. Daniel was ordained in the diaconate in 1902 by Bishop Worthington, and to the priesthood in the same year by Bishop Edsall. In 1903 he married Miss Marcelline Mundy. He is survived by his widow.

Fr. Daniel was recognized as an extremely brilliant mind, and was highly respected for his personal ability and for the extraordinary work he has done in St. Matthew's parish.

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Weidman, 55, treasurer of the United Thank Offering in the diocese of Central New York, died August 16th, while sitting with her husband, J. H. Weidman on the veranda of her home here.

A graduate of Goodyear-Burlingame school and Smith college, Mrs. Weidman was for many years a director on the board of Onondaga orphan's home and of the YWCA.

She is survived by her husband; a son, John; two daughters, Mrs. John N. Wood and Miss Lucy Weidman; an uncle, Frank E. Gallup; an aunt, Mrs. H. A. Livingston, and three cousins.

Services were conducted at her home and in St. John's church, Marcellus, by the Rev. Warren E. Mace, rector. Burial was in Highland cemetery, Marcellus.

## Dr. Lewis Franklin Talks at S. Ohio Old Barn Conference

CINCINNATI—Dr. Lewis B. Franklin, treasurer of the National Council, was the principal speaker at the annual Old Barn conference of the diocese of Southern Ohio, held at St. Edmund's home, Glendale, September 20th to 24th.

Dr. Franklin discussed the partnership relation of the diocese and general Church, as well as the missionary projects plan by which the parish can designate its offering. Bishop Hobson of Southern Ohio led a discussion on the Christian's responsibility in a time of war. Other topics on the agenda included Laymen's League, Departmental Programs, and the Every Member Canvass.

## CHURCH SERVICES

### LONG ISLAND

#### St. John's Church Lattingtown, Long Island

RT. REV. FRANK DU MOULIN, Rector  
Sunday Services: 8 A.M., Holy Communion; 9:45 A.M., Junior Church; 11 A.M., Morning Service and Sermon.

### NEW YORK

#### The Cathedral of St. John the Divine Amsterdam avenue and 112th street New York City

Sundays: 8 and 9, Holy Communion; 10, Morning Prayer; 11, Holy Communion and sermon; 4, Evening Prayer and sermon.  
Weekdays: 7:30, Holy Communion (7:30 and 10 on Saints' Days); 9, Morning Prayer; 5, Evening Prayer.  
Organ recital, Saturday at 4:30

#### St. Bartholomew's Church, New York

Park avenue and 51st street  
REV. G. P. T. SARGENT, D.D., Rector  
Sunday Services  
8:00 A.M., Holy Communion.  
11:00 A.M., Morning Service and sermon.  
Holy Communion, Thursdays and Saints' Days, 10:30 A.M.  
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Sundays: 8, 10, and 11 A.M.  
Wednesdays and Holy Days: Holy Communion, 10 A.M.

#### St. James' Church, New York

Madison avenue at 71st street  
THE REV. H. W. B. DONEGAN, Rector  
Sunday Services  
8:00 A.M., Holy Communion;  
11:00 A.M., Morning Service and Sermon.  
Holy Communion  
12:00 M., Thursdays and Saints' Days.

### NEW YORK—Continued

#### Church of St. Mary the Virgin, New York

46th street between Sixth and Seventh avenues  
REV. GRIEG TABER, Rector  
Sunday Masses: 7:30, 9, and 11 A.M. (High Mass).  
Evensong: with Address and Benediction, 8 P.M.  
Weekday Masses: 7 and 8 A.M.  
Confessions: Thursdays, 4:30 to 5:30 P.M.; Saturdays, 3 to 5 and 8 to 9 P.M.

#### St. Thomas' Church, New York

Fifth avenue and 53d street  
REV. ROELIF H. BROOKS, S.T.D., Rector  
Sunday Services, 8 and 11 A.M.  
Daily: 8:30 A.M., Holy Communion.  
Thursdays: 11 A.M., Holy Communion.

#### Little Church Around the Corner

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Communion, 8 and 9 A.M. (daily, 8 A.M.)  
Choral Eucharist, Sermon, 11 A.M.  
Vespers and Devotions, 4 P.M.

#### Trinity Church

Broadway and Wall Street  
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REV. FREDERIC S. FLEMING, D.D., Rector  
Sundays: 8, 9, 11 A.M., and 3:30 P.M.  
Weekdays: 8, 12 (except Saturdays), 3 P.M.

### PENNSYLVANIA

#### St. Mark's Church, Philadelphia

Locust street between 16th and 17th streets  
REV. FRANK L. VERNON, D.D., Rector  
Sunday: Low Mass, 8 A.M.; Matins, 10:30 A.M.  
High Mass, 11 A.M.; Evensong, 4 P.M.  
Daily: 7 and 9 A.M. and 12:30 and 5 P.M.  
Confessions: Saturdays, 4 to 5 and 8 to 9 P.M.

### WISCONSIN

#### All Saints' Cathedral, Milwaukee

E. Juneau avenue and N. Marshall street  
VERY REV. HENRY W. ROTH, Dean  
Sunday Masses: 7:30, 9:30 (Low Mass); 11 (Sung Mass and sermon).  
Weekday Mass: 7 A.M.  
Confessions: Saturdays, 4:15-5, 7:15-8.  
Evensong: 5:30 daily.

## CLERICAL CHANGES

### APPOINTMENTS ACCEPTED

COLCORD, REV. EDWARD C., formerly curate of the Church of the Mediator, New York City curate of St. Paul's Church, Burlington, Vermont, Address, 44 Pine St.

LEWIS, REV. WILLIAM T., formerly assistant St. Augustine's by the Sea, Santa Monica, Calif. is vicar of St. Andrew's Mission, Fullerton, Calif. (L.A.). Address, 223 Amerige St.

PARKER, REV. RICHARD I. S., formerly assistant St. James' Church, Los Angeles; to be rector of St. Cross Church, 14th St. and Manhattan A. Hermosa Beach, Calif., effective October 1st.

PHIPPS, REV. PAUL A., to be vicar of St. Andrew's Parish, Manitou Springs, Colo., effective October 1st.

SMITH, REV. RICHARD U., deacon, is assistant St. Paul's Church, Flint, Mich.

URQUHART, REV. HAROLD, formerly assistant Gethsemane Church, Minneapolis, Minn.; to be rector of St. Martin's Church, Fairmont, Minn. effective October 1st.

WHITEHEAD, REV. ROBERT S., formerly se curate in St. Agnes' Chapel, Trinity Parish, New York City; is assistant at Christ Church Par Detroit, Mich.

WOOD, REV. GEORGE, formerly at St. Paul Church, Marfa, Texas, and the Big Bend Mission to be vicar of St. Andrew's Church, Las Cruces, N. Mex., effective October 15th.

### NEW ADDRESSES

DONEGAN, REV. HAROLD W. B., formerly Park Ave.; 4 East 72d St., New York City.

HIRST, REV. GEORGE, retired, formerly Lew town, Mont.; c/o Penny Farms, Fla.

### RESIGNATIONS

MCGINNIS, REV. ROBERT H., rector for 28 years of the Church of the Holy Communion, Tacoma, Wash. (Ol.); to retire as of October 1st.

RENISON, REV. GEORGE E., as rector of Barnabas' Church, Eagle Rock, Los Angeles, Calif.; to retire because of ill health.

### ORDINATION

#### DEACON

LOS ANGELES—JAMES G. CALDWELL was ordained deacon by Bishop Stevens of Los Angeles in Trinity Church, Los Angeles, September 17. The Rev. H. Vernon Harris presented the candidate and also preached the sermon. The Rev. J. Caldwell is vicar of St. Bartholomew's Mission, El Sereno, Calif. Address, 5015 Navarro St.

### CHURCH CALENDAR

#### SEPTEMBER

29. St. Michael and all Angels. (Friday.)
30. (Saturday.)

#### OCTOBER

1. Seventeenth Sunday after Trinity.
8. Eighteenth Sunday after Trinity.
15. Nineteenth Sunday after Trinity.
18. St. Luke. (Wednesday.)
22. Twentieth Sunday after Trinity.
28. SS. Simon and Jude. (Saturday.)
29. Twenty-first Sunday after Trinity.
31. (Tuesday.)

### COMING EVENTS

#### SEPTEMBER

29. Consecration of Rev. Dr. Edwin J. Randall as Suffragan Bishop of Chicago.

#### OCTOBER

- 10-12. Meeting of National Council.
- 17-19. Synod of Washington, Wilkes-Barre.
18. Convention to elect Bishop of Nebraska.
- 18-19. Synod of Midwest, Racine, Wis.



# CHURCH SERVICES NEAR COLLEGES

## BOWDOIN COLLEGE

St. Paul's Church  
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THE REV. GEORGE L. CADIGAN, Rector  
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## BROWN UNIVERSITY

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THE REV. GEORGE P. HUNTINGTON  
Sunday Services: 7:30, 9:30, and 11 A.M., and  
2 P.M.

## UNIVERSITY OF CALIFORNIA

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THE REV. RANDOLPH C. MILLER, Ph.D.  
MISS MARGARET WILLIAMS  
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Summer Club for Students, 6:00 P.M.

## COLGATE UNIVERSITY

Thomas Church, Hamilton, N. Y.  
THE REV. SAMUEL F. BURHANS, Rector  
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Sunday Services: 8:00 A.M. Holy Communion:  
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Church School.

## DENISON UNIVERSITY

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8:00 A.M., Holy Communion  
9:00 A.M., Morning Service and Sermon  
3:30 P.M., Young People's Service League  
8:00 P.M., Evening Service and Sermon

Weekdays

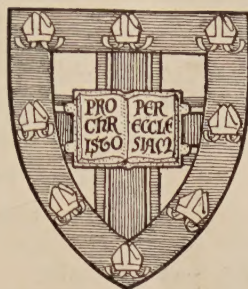
Holy Communion: 10:00 A.M., Monday, Wednes-  
day, and Saturday. 7:00 A.M., Tuesday, Thurs-  
day, and Friday. Holy Days, 7:00 and 10:00  
A.M.  
Morning Prayer daily at 9:00 A.M.  
Evening Prayer daily at 5:15 P.M.

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REV. FREDERIC B. KELLOGG, Chaplain  
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Sunday Services, 7:30, 8:15, 9:00, 10:00, and  
11:15 A.M. 5:30 and 8:00 P.M.  
Morning Prayer, 8:45.  
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10:30; Saints' Days, 7:30 and 10:10 A.M.

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Sunday Services: 8:30 and 11:00 A.M. and 6:00  
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Fridays and Holy Days: 7:00 and 10:00 A.M.

## OBERLIN COLLEGE

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Saints' Days: 7:30 A.M.  
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Weekday Services: 7 A.M. and 5:30 P.M.  
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11:00 A.M., St. Paul's  
5:30 P.M., St. Paul's Club for Students

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